

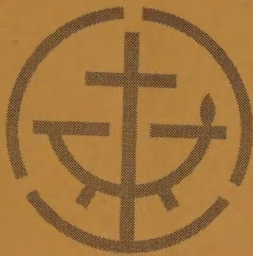
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The How Book of Evangelism

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Compiled by

George B. Dean

*Superintendent, Department of Evangelism
Board of Home Missions and Church Extension
of the Methodist Episcopal Church*

Department of Evangelism
Board of Home Missions and Church Extension
Methodist Episcopal Church

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FOREWORD

Believing that the actual experience of one pastor is a help to other pastors, this little book has been prepared and is sent out by the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. In its preparation an effort has been made to cover the different types and phases of evangelism that enter into the regular ministry of pastors in the varying communities in which the Methodist Episcopal Church is at work.

The method of selecting those who have contributed to these pages has been the simple process of asking a pastor who has had success in a particular phase of evangelistic endeavor to write out his plan in brief form for the help of his co-workers in other churches. In this way it has been possible to gather together a group of plans coming out of actual experience, each one of which has been used with success. None of the contributors considers himself the only one who has had success in the particular phase of evangelism of which he writes. None of them believes that his way is the only way, or that his plan will be useable by all others. But each has responded to the request made of him by the Superintendent of the Department of Evangelism with that willingness to be of service which is ever characteristic of Methodist Episcopal pastors wherever found.

There is no thought in sending these plans and methods that the final word is contained in them. There is the strong conviction, however, that every bit of help a busy pastor can get not only lessens his burdens, but also makes possible greater co-operation on the part of his congregation. And it is the congregation at work in the task of evangelism that is stressed on nearly every page here presented.

The Department of Evangelism of the Board of Home Missions and Church Extension aims to be of increasing

usefulness in the service to which it is called. It invites correspondence with pastors concerning their evangelistic problems. It also urges them to write stating in what way this book has helped them to success. Moreover, there is a desire for plans and methods not presented here. For out of such experiences will come the material for a second book on this important subject.

The Superintendent of the Department of Evangelism wishes to express his appreciation to those who furnished the manuscript for these pages and to all who have helped in its final appearance. The task of winning the world to Jesus Christ is many-sided. We must come at it from different approaches. But our goal and aim are one, the relating of every life to our Lord and Master Jesus Christ. We are in the fullest sense co-workers in establishing the Kingdom of God on earth.

GEORGE B. DEAN, SUPERINTENDENT,

*Department of Evangelism,
Board of Home Missions and Church Extension
of the Methodist Episcopal Church.*

I. How I Prepare Myself For Evangelistic Effort.

1. *Physical Preparation.* The personal equation in all religious movements is very great. Evangelistic work is no exception. It is a strenuous time, when properly conducted, demanding that a man come to it in the best possible physical trim. No athlete would think of entering the arena in a contest without the best physical conditions existing. So the evangelist must glow with health and strength that will assist in the moral and religious appeal. I am not unmindful of the fact that the illustrious Asbury was through the greater part of his life a physical wreck and that in this condition he did wondrous things, but he was an exception to a well established rule. Moody was always physically fit; so Torrey, so Sunday. Else how could they have stood the severe strain in such long periods of evangelistic effort, when the nervous system is drawn upon to the full limit of endurance.

So, prior to the opening of an evangelistic campaign, there should be great care as to one's eating. Rest should be regular and natural and sufficient, but not over-much. Walking is an admirable form of exercise and perhaps the average pastor would find enough of that in the necessary pastoral work to be done. Such exercise as to make one physically perfect must be had. Each person must determine that for himself, however.

I would emphasize the fact of early rising. There is something about the early glow of a glorious morning that is tremendously contagious. It makes each day as a new creation. Methodism's founder certainly found a gracious fact in early rising. And while Mr. Wesley kept the rule of early rising religiously, I am very confident that the physical effect was as patent to him as to us.

2. *Mental Preparation.* There is a mental preparation that is essential. The reading of good books is advised. Not always, nor necessarily, upon evangelism

or religion, either. Bishop Thompson used to tell his preachers that when he had an especially hard Sunday before him and when he was expected to rise to an especial situation he would arise early and solve problems in geometry for an hour or two, as a needed preparation. So read books that are refreshing and uplifting, that are full of good cheer and optimistic and large visioned and wholesome in their confidence in God. Conversation with this sympathetic and free from all mental and spiritual dispepsia is a fine way to get into the best mettle for the campaign.

There must be no mental depression. All things that would depress and discourage must be tabooed. Note the difference between the Elijah of Carmel, full of faith and vision and assurance, and the Elijah whom God found under the juniper tree, depressed, downhearted and discouraged. In the former state he must of necessity win, for then he could pray the fire out of the skies, while in the latter only defeat was possible. The psychology of an evangelistic campaign demands that the leader be mentally on the alert and quick to seize every opportunity that presents itself.

3. *Religious Preparation.* I know of but one way to prepare spiritually and that is by fellowshiping with God. I mean that very literally. Here is where *intercessary* prayer is of greatest value. The Psalmist's advice is still wholesome "Be still and *know* that I am God." How we need to *know* that fact and when we *know* that and *know* that we are in accord with him, it is a little hard to think of anything else other than victory.

We must have the "warm heart" that the disciples found on the Emmaus Road. That is an experience coming only through fellowship with God through the Holy Spirit. How he would like to take of the things of the Father and show them unto us! It is the mission of the Holy Spirit and I am sure he is often grieved that we shut him out, perhaps thoughtlessly, but really.

We need to get so close to Him that not a doubt as to God or His word or His Grace or His sufficiency or His power can enter into our mind to cause the slightest break. Let the closet become the Mount of Transfiguration to us and from it go forth in His name to win.

REV. JOHN C. WILLITS, PASTOR,
*Central Methodist Episcopal Church,
Lansing, Michigan.*

II. How I Prepare My Church For Evangelistic Effort.

1. The Time Element.

Were the truth known, many, if not most, evangelistic campaigns fail because of inadequate and hasty preparation. There is no more illuminating fact as to this very matter than the painstaking and thorough preparation made for any of the great tabernacle campaigns. Where evangelism is a business failure cannot be risked. What right have we then, in God's greatest business, either to risk failure, or, by reason of our own scanty preparation, doom that business to pitifully meager results where the harvest might have been great?

It takes time to get a program of evangelism thoroughly in hand and under way. It requires time for the man who is to conduct it to know clearly what he is going to do and how. Programs of evangelism in black and white are interesting revelations. Frequently they reveal merely that the man planning them intends to conduct some form of continuous evangelism in his parish during a certain period and stress certain phases. How he intends to do this, with what assistance and organization, in what definite manner, the program does not tell and clearly reveals that he himself does not know. A program must be pressed to the last detail in its planning that the man

who is to put it through may know by the staring details his own hand has set down whether the thing can be done in the manner he has in mind or not.

Perhaps the finest type of thorough preparation for such campaigns is that which a certain Baptist church in Lowell, Massachusetts, has made through successive years. For a month time was taken for the building up of a constituency list of possible members, through cards distributed and collected in every service, to be signed by persons willing to become constituency members of this church, assuming no further responsibility than the expression of preference for a church home and desire for pastoral service. Beyond this every possible field of constituents, Sunday School, organization memberships, neighborhood, etc., is pressed for the last possible name.

Following this building of the constituency roll, and this takes time, must come the enlistment of workers, beginning with the recommending vote of the Board of Deacons, the call for volunteers to a designated number, then followed by the necessary spiritual preparation of these workers and the church itself through neighborhood prayer meetings.

Such painstaking pays. This particular church has proven the value of it by steadily increasing results year by year. First Methodist Episcopal Church, Gary, Indiana, by a similar preparation was enabled to add one of the largest groups of converts received last year by any Methodist Episcopal Church. Because this business is God's business and the power of it must come from Him we have no right to carry it on in a slipshod, easy-going way, trusting Him to make up for our own careless preparation. God's best is always the accompaniment of our utmost.

REV. W. S. MITCHELL, PASTOR,
*Calvary Methodist Episcopal Church,
Philadelphia, Pennsylvania.*

2. The Official Board.

One of the most important elements in successful evangelistic work is a warm spiritual atmosphere in which to labor. Conviction of sin and the new birth are the work of the Holy Spirit. Where the Holy Spirit is present in the work of the church, conversions become the normal thing. Moreover, only converts born of the Spirit will be permanent. A spiritual atmosphere will keep them alive.

Outside of the minister there is no factor so potent in determining the spirituality of the church as that of its official members. Unfortunately, sometimes, official members are chosen not for spiritual but for financial or social reasons. A single man if he be both influential and unspiritual may defeat the work of the church in a given locality. This has happened more than once.

The first task of the minister then is to spiritualize his leaders. This may be done by a frank appeal to the members at a Quarterly Conference or Official Board meeting. Put the responsibility where it belongs. Impress upon them that a church never goes ahead of its leaders and that in this crisis the Master is depending upon them.

Most officials will respond at once, but not all. These must be seen privately and the whole situation gone over, laying the work on their consciences. A tactful personal appeal for Christ's work is usually successful. Never leave without prayer.

After working out plans for the campaign, lay them in detail before the official members. Often a specially called meeting is best where plenty of time can be given to discussion. The Official Board has a right to the largest confidence of the minister. Accept criticism kindly and let the meeting be shot through with the prayer spirit.

Official members should occupy places of leadership in both the preparatory meeting and in the campaign itself. Make Unit Leaders of them. Have them conduct a

Minute Men campaign before the meetings begin in which they shall not only appeal to the Sunday audiences and the prayer service but shall go to every organization in the church, not omitting the organized Sunday School classes, to urge their co-operation in the coming campaign.

Seek to line up every official member in the "Win One" movement. Assign to them not only those who are already in touch with the church, but ask them to seek those who may be influential in the community who are attached to no church. Let them tackle a man of their own size. The winning of such a man often means the winning of his friends also.

In arranging preparatory services for prayer, do not omit the Official Board. Have them meet separately at the first when they will be the better prepared to take the initiative with the church later. During the special meetings, a fifteen minute prayer season to which officials are especially invited and which they often may lead, just before the public service, will prove a help in providing the proper atmosphere for the service that follows.

REV. LEOPOLD A. NIES, PASTOR,
*Trinity Methodist Episcopal Church,
Worcester, Massachusetts.*

3. The Church Membership.

To prepare any church for a successful evangelistic effort the pastor must begin long enough ahead of the intensive campaign. To announce on a certain Sunday that the revival will begin on next Sunday and expect that such notice is all the preparation that is needed is one way to conduct evangelism in the church, but the preacher who does so will have nothing but emptiness for his pains. Long ago I learned that full and careful and prayerful preparation is a spiritual and evangelistic necessity. I have held fruitful evangelistic campaigns in

every month from October to May. Indeed, in the circuit days I was holding revival meetings almost continuously between those months. But the pastor now on the circuit should have the courage to unify and particularize his public evangelistic work with reference to one or two points on his charge even if it takes him a period of years to make the rounds, rather than yield to the usual rural insistence of a meeting at every point every year.

More and more the Lenten period is being preempted for the climactic campaign in evangelism in our churches. The wisdom of this program is seen not merely in the ease with which we may capitalize the serious Easter tide thinking of the entire Christian world in the interests of evangelism, but also in the readiness with which that period lends itself to full and thorough preparation. With the Easter season then as the final evangelistic objective I begin the preparation of my church directly after the Summer vacation. At the first meeting of the Official Board in the Fall the pastor's plans for evangelism are outlined and the adoption of the program asked for. Never has any Official Board vetoed or even questioned my program when prayerfully wrought out and carefully presented. In late years we have also adopted the plan of a half-hour fellowship service following directly the regular Sunday evening service. This meeting is held in another room near the auditorium, consists of songs of the heart kind, brief prayers from the laity, sometimes testimonies and a direct evangelistic appeal from the pastor. Week after week conversions are registered in these meetings and the members of the congregation are both warmed in spiritual life and trained in the art of personal appeal.

During the Autumn the regular mid-week services are evangelistic in tone, sometimes conversions occurring in these meetings while the Scripture studies are from some Bible book which offers the maximum of material in the direction of evangelism. For example, our present studies are in the Book of Acts. Then the January communion is made a special objective in personal evangelism. The

turn of the year is a season when many people are giving themselves to introspective thought. Laugh as we may at New Year's resolutions, thousands make them and it behooves the pastor with keen spiritual discernment to guide these persons to the most important of all decisions. Therefore, it is my custom to enlist a number of personal workers to help recruit the January class. We meet for prayer and counsel and the results of these personal campaigns have been signally successful. Other special days, like anniversaries, have been likewise used to good advantage. All this is preparing a number of members in the church in personal and even public evangelism.

Then after the holidays the greater stress is laid upon training the workers in personal evangelism, and while the training is in progress the laboratory work is, of course, going forward. Another point is that of constant encouragement of the workers on the part of the pastor. His optimistic faith, born in the welter of a prayerful Gethsemane, must become an infection. The church must see in the pastor a man who has been so close to God and who is in such close touch with spiritual resources that he is sure of victory. To bring ■ discouraged or ■ lifeless church to the incandescence of glowing faith is a tedious process and cannot be accomplished in a day. But if he is the man of vision and courageous daring, if in the mid-week or Sunday evening services the actual work of personal redemption is in progress, even the fearful will take heart, the doubting will believe and the atmosphere will rise from chilling frigidity to ■ temperature ready for spiritual creation.

Moreover the definite plans for the climactic campaign are all detailed with great deliberation and thought out well in advance of the opening of the nightly services. The entire membership is divided into groups or units or teams, changing the name with the change of the years. Leaders and assistants are assigned by the pastor to each group; these groups meet with pastor, committees on visitation, personal work, check up of attendance, etc., are prepared and material for evangelistic appeal furnished

each group either from the pastor or from the group members or from other sources or all together. Each member of the church is assigned some particular task in connection with the revival meetings and is expected to co-operate. The Sunday School is taken as a unit and classes, departments, etc., prepared in similar fashion. Especially in the Junior and Intermediate Departments the teachers are called together and the plans set forth which are to culminate in Decision Day and reception of the boys and girls into the church. They are expected to call on all their pupils and secure the consent of the parents for the children to take the great step just ahead of them. Then a series of lessons is given them, by the pastor preferably, on the meaning of the Christian life and the vows for church membership. In every way by prayer, by house to house visitation, by personal contact the boys and girls are prepared for their public decision for Christ and their entrance into the membership of the church.

When such care is taken, such sacrifice made on the part of the pastor, when he lets it be known that from January to Easter his one task is evangelism, that he refuses all but the most imperative engagements outside his parish during that period, that day and night he is giving himself unremittingly to that work, when the rank and file of the members feel that the final success of the Lenten campaign depends on them, and when the tide of interest and prayer and preparation has been steadily rising all the winter long it would mean nothing less than the stultification of faith and the abrogation of the laws of the spiritual realm for the Lenten service to fail. It will not fail, it cannot fail, but the joy of the Christian Easter will be crowned with the fuller rapture of many new-born souls.

REV. LOREN M. EDWARDS, PASTOR,
*Trinity Methodist Episcopal Church,
Denver, Colorado.*

4. The Sunday School.

Assuming that the Sunday School is a recognized agency in the church for religious instructions and evangelistic effort, we lay down the proposition that every Sunday School should be its own evangelist, and discuss it under four heads.

1. *The Sunday School Has Its Own Special Evangelistic Field.*—In these days of careful and scientific effort to discover and tabulate those persons who are the rightful constituency of the church, it is important that the Sunday School furnish, perhaps more people who are prospects of the church than any other agency. Children from our homes, young people whose only tie to moral living is the Sunday School, hundreds already under religious instruction and spiritual culture are ready for the definite challenge of evangelism. From the babies of the Cradle Roll on up through the various departments, these candidates for the Christian life are easily accessible and ready at hand. Many times it has been found that in tying the babies and children to the Sunday School, one really ties the parents also, and numerous converts have been won from among these non-Christian parents of our Sunday School members.

2. *The Sunday School Has Its Own Special Evangelistic Appeal.*—The evangelistic appeal to childhood is different from the appeal to maturity. It is the appeal, not of rescue, but of conservation. It is the appeal to save from loss rather than to save the lost. Our experience as a church is bringing us very close to the position taken by Jesus when he said, "Of such is the Kingdom of Heaven." Our children of the Sunday School and the Christian home need not lapse into sin or moral tragedy. When a child thus nurtured by his own self conscious choice, makes as his own what has already been his by training and example, his spiritual experience has begun on the personal side and his conversion has taken place. There are three gates open into the Kingdom on the east, on the side of childhood, and for the normal child in our Christian homes and Sunday Schools

the thing for him to do is to arise where he is and go straight ahead, by personal and volitional choice, into the Kingdom.

3. *The Sunday School Has Its Own Special Evangelistic Methods.*—No longer will it do to employ the same methods for children and adults alike. There are two evangelistic goals for the Sunday School. *First*, the teaching and training should be such that at any time it would be natural and expected for the children to be making decisions for Christ and be coming into the church. *Second*, there should be special and climatic plans to direct the children to definite consecration to the Christ life. Special nights in the revival campaign, training classes under the direction of the pastor or other worker. Decision Day or Days will focus the spiritual teaching of the months upon personal and immediate decision for Christ and membership in the church.

4. *The Sunday School Has Its Own Special Evangelistic Workers.*—No organization of evangelists could equal the department and class organization already existing in the modern Sunday School. Pastor, superintendent, teachers,—these have already directed the thought of the children in lines of spiritual decision and culture, and are best prepared to lead the children to Christ and the church. In those years in the Sunday School when the evangelistic appeal is made for the first time, it is not exceptional for teachers to win entire classes to Christ, and the church. Such work in evangelism at the gateway of adolescence, would transform the church in a generation.

When Sunday School evangelism functions according to these principles, the results are prodigious, for the great movement in evangelism in the church is the movement of more boys and girls into the church than the net gain in church membership, and Sunday School conversions and accessions have saved the church from actual loss.

REV. LOREN M. EDWARDS, PASTOR,
Trinity Methodist Episcopal Church, Denver, Colorado.

1. We use Palm Sunday as Decision Day in the Sunday School and Easter the day we receive members into the church.

2. Early in January we call all the teachers together, generally at a six o'clock dinner. We furnish each teacher with a complete list of Sunday School pupils and mark those that are members of the church with the letter M. The others are the ones we are after. We pledge the teacher to talk with each one personally about his personal relation to Christ and the church, and from that large numbers generally signify a desire to be followers of Christ.

3. The result of this work is brought to the teachers meeting in February and there we pledge the teachers to talk to the parents of those signifying a desire to be Christians, telling them that we wish to work in co-operation with the home. We rather invite the parent to say that they are afraid the children are too young for then we suggest that they are if they are left to stand alone and if the parents do not stand by them. Now about the first of March, these preliminary steps having been taken, all this comes into the hand of the pastor. He knows who are thinking and what are the objections of the parents and he personally goes to the home if at all possible when both the father and mother are present.

4. On Easter Sunday and during the previous weeks the mother of the Christian home and the whole household, being Christian, are stirred.

This has been tried on my own pastorate at Red Wing where my successor used it with such effect that on one Easter he received twenty-four families into the church. We have used it very successfully in the Marshall District this past year in connection with an evangelistic campaign.

REV. JOHN E. BOWES, SUPERINTENDENT,
Marshall District,
Mankato, Minnesota.

5. The Epworth League.

An experience related with careful regard to fact will probably be most suggestive, and pave the way for the conclusions each pastor may reach as he studies his own Epworth League and its possibilities.

Just thirteen faithful (mostly older) young people were present at the first devotional meeting held at the beginning of a new pastorate in September, 1919. All the problems characteristic of post-war times—the younger young people caught in the whirl of the reaction, and the older ones discouraged and without vision, fell with heavy weight upon our hearts and drove us at once to earnest prayer for our League. The president was so discouraged that it was impossible to secure an enthusiastic business meeting. "Win My Chum Week" was out of the question, for the regular time was in November. The Social Department seemed dead. The little life left in it was about to be snuffed out in the whirl of the dance.

During the weeks of September, October, and November there was much prayer in the pastor's study. It was prayer for wisdom, guidance and power, at first, then for younger individuals as the spirit seemed to direct. In October two fine young women just in their twenties came back to talk with the pastor one Sunday morning after service, having walked a block toward home. In less than an hour both were soundly converted. Several choice young men were reached later in the study or after the regular service. But the great mass was not being touched and it was impossible to get anywhere in the League even with these new converts joining, for the reins were in discouraged hands, used to holding them.

Out of the prayer hours there seemed to come the idea of a "Good Fellowship Week" instead of a "Win My Chum Week" for this regular time of "Win My Chum Week" of 1919 at least. Most prayerful preparation was made and the meetings widely advertised. Local newspapers gave liberal space to the new idea. On Monday

evening only twenty-two were present. After a brief, earnest message and very brief preliminary and closing service, which centered the thought on our position in relation to Christ, where the sword of the spirit went to the heart of the young nineteen year old girl who was once a leader for good but then proud to be noted as the best dancer in town, we suddenly turned to a period of good fellowship and wholesome fun which to some might have seemed to dissipate the message of the evening. Tuesday evening only nineteen were present, for a big dance was on and the liveliest of the company of the night before for the first time experienced a direct contrast between good fellowship of wholesome Christian sort and that of the pleasure-mad crowd with entirely different motives and they felt entirely out of place as the spirit kept repeating the message of the evening before to their hearts.

Tuesday evening's good fellowship was followed by hours of that which was akin to "The Fellowship of His Sufferings" in the pastor's heart. But Wednesday evening saw a large increase. By Friday night almost a hundred young people were present. We were leading to thought of Him as our first friend and the one who should have the central place in our fellowship. Sunday night the young folks were reminded of the joys of the good fellowship of the week, the games, the stunts, the new motives of friendship all fresh in the mind. A quiet simple invitation to make Christ the first friend was responded to by fifty-five of the best of the young people. They came deliberately, without exhortation, without the formality of an invitation hymn, or the people standing. The consecration service was deep. The "best dancer" was the first to the altar, and later as captain of the young woman's gospel team led many to forsake questionable amusements and accept Christ.

While the rest of the church was being put to work in an "every house canvass" and in cottage prayer meetings, preparatory to revival effort, the pastor was carefully cultivating the fifty-five and others that were converted,

reaching them from week to week. Thirty-one young men and women were sought out and won before the revival, largely through the help of those who had learned something of the joy of making Christ their first friend.

The week of prayer in January was made a special opportunity to teach the stewardship of prayer. Following this each evening a class in personal and gospel team evangelism was conducted by the pastor. Several trips out of town to help nearby pastors brought the teachings into practice. Success attended every effort from the start. When the revival campaign opened four weeks before Easter, nearly eighty young folks were ready. Four gospel teams,— a High School boys group, another of High School girls, a team of young men just older than the High School age, and a group of young business and professional women were organized and trained. Each person had had individual attention as well as general attention in the class. As a result one hundred and eighty-six persons responded during the Conference year to the invitation of the several teams, here in Scottsbluff and in the valley. The first trip this year was made to Morrill where the first evening twelve responded to the efforts of this team of twenty in this first service of their "Win My Chum Week." These young folks were a great help in all the services during the Conference year, and out of the rest of the three hundred and thirty-one accessions for the year many must be credited to the efforts of these young soul winners.

We have used this double method more or less, though in no two places alike, for every charge is different. In this incident we had to almost make the League from the ground up. It has been one of the most difficult battles we have ever won. In conclusion may I suggest:

1. Fight through on the prayer route personally and with constantly increasing patience and love.
2. Keep digging toward the bottom by the use of social, recreational, and good fellowship tools together

with the power of the Holy Spirit until you reach the hearts naturally and on their ground of thinking.

3. Build on the Rock Christ with thought of His glory central, emphasizing the fact that the greatest joy is in giving eternal joy to others.

4. As best you can train in class, and personally, each member of the Gospel teams, until you feel sure of the success of each team.

5. Recognize the unavoidable let down of vacation time as a period when by neglect or sin Leaguers get out of touch, and need the quiet, sympathetic friendly interview of encouragement to step forward stronger than ever.

6. Prepare for a mighty campaign. Have a chorus of a large number of voices helping on Sunday nights. Have a class in Life Work on Monday night. Another in Christian Citizenship Tuesday night. A class in Fundamentals Wednesday night in Prayer Service. Thursday night Evangelism and Friday night Music and Bible Study, making thorough preparation sure.

REV. E. C. FENTEL, PASTOR,
*Methodist Episcopal Church,
Scottsbluff, Nebraska.*

6. The Men.

Minute Men can be as efficiently and effectively used in a campaign for souls as in a campaign for money; in the building up of the membership of a church as well as the finances of a church. We have had a church-wide and world-wide training of Minute Men in a drive for funds and it would be a lack of good business sense, if not a calamity, not to use them in the present evangelistic campaign, or in any intensive work the church plans to do. No business firm would train an army of salesmen in modern methods and then allow them to go back to the old way of doing things; and the Church must not do it.

If we plan, and work our plans, as persistently and efficiently now as we did two years ago we will be as effectively successful. And we want to go at it largely in the same way. Don't select necessarily the fully consecrated fellow; the class leader, of a class long since dead; or the good old saint who already may be ten years past due in Heaven, but the strong red-blooded men of the church who are bringing other things to pass both inside and outside the church. Use the fellow whose word carries weight in the community whether he has or has not a past record for "taking men alive." In fact we have a lot less men with records of "soul winning" than we have of "money getting." Nevertheless if we put these same men before the congregation to speak for five minutes or less of the need, the opportunity (in social and business life), or the privilege of winning one's fellows to Christ it won't be long before these same men will be doing the very thing they are talking about and so by action as well as by words influence others to do likewise. We all know scores of men who, before the Centenary campaign started, were not tithers. In fact, during the early days of the campaign they were opposed to tithing. But as the campaign progressed in education and organization, and we reached the hour when emphasis was to be put on "stewardship of possessions" and these men took their turn as Minute Men at some service, they started their remarks by making their humble confession, asking for a card and signing up as Christian stewards. Numbers of these men did all this publicly. Then there were a lot more who did it privately; that is, they signed up some time before they got up to speak on the subject and, of course, their speaking was a lot more effective.

The same thing will happen in the present evangelistic campaign. We laymen ought to excell the preachers at this evangelistic business, for we have points of contact with men the preachers don't have. The trouble is we don't capitalize these points of contact for the Kingdom's sake. There is no greater investment one can make of

both time and money than in making disciples for our Lord and Master. The early church was all at it and always at it. Why not the church of today? And the church of today won't be at it until we all get busy at the task.

If material for Minute Men for this campaign cannot be found in the Advocates then let the pastors furnish their Minute Men the needed material.

Let us organize, enthuse, and push the present campaign as well as we did the other; yes better than we did the other.

“Give us a watchword for the hour
A thrilling word, a word of power,
A battle cry, a flaming breath
That calls to conquest or to death.
A word to rouse the church from rest
To heed her Master's high behest.
The call is given—ye host arise!
Our watchword is Evangelize!”

MR. E. DOW BANCROFT,
Columbus, Ohio.

7. The Win-One-Legion.

The king of Prussia once said, “Blessed is that land where the old is ever mingled with the new.” Our Lord said, “Blessed is that scribe, which bringeth forth out of his treasure things new and old.” To cling to the old when the new demands our attention has been the fatal error of the church. When old methods have been tried and they have failed, the wise man adopts new. Very slight changes sometimes brings about great results. Jesus said to his discouraged disciples, “Cast the net on the *right* side of the ship and ye shall find.” They obeyed Him and were not able to draw it for the multitude of fishes.

When the challenge went forth from Methodism for one million new members, I sought for a plan to meet

the challenge. Just at the psychological moment the Centenary sent out its program for the organization of a "Win-One-Legion" in all of the churches. It was immediately adopted by our local church. The first step in preparing for this great advance was to obtain the unanimous endorsement of the Official Board and the absolute promise of their personal support. This was secured without a dissenting voice.

Then followed the public presentation of the plan to the people. A special discourse was preached upon Christ's "One-by-One" method of saving the world and the mode of procedure for the one million new membership campaign was clearly outlined. A decisive test was made by asking all the congregation who were willing to pledge their support to the movement to rise. All arose. The following Promise Cards were immediately passed. One hundred and twenty-five of the most representative members signed the pledge.

Personal Work on the "One-by-One" Plan

Individual work for individuals will be the plan adopted by the members of the First Methodist Episcopal Church, Astoria, N. Y., during the six months campaign for the increase of the church membership. Jesus taught that the world was to be saved by the salvation of the individual. "Jesus findeth Philip, Philip findeth Nathanael and brought him to Jesus."

I PROMISE with Divine help to bring One New Member into the church by June 1, 1920, either by letter, confession of faith or on probation.

Name

Address

The "Win-One-Legion" was organized and given the "Win-One-Legion" Decision Card of the Centenary as their working tools.

"Win-One-Legion" Decision Card

I hereby accept Jesus Christ as my Saviour and Lord.

Name

Address

I will join church on or before
19.., as ■ means of publicly confessing Christ and
of employing my gifts efficiently to bring His King-
dom on Earth.

Name

Address

A Christian flag was placed on the altar. Each member of the "Win-One-Legion" brought his new members forward, stood with them and vouched for them. The pastor having seen the candidates previous to their admission to see that they understood thoroughly the step that they were taking, a star of gold was then pinned upon the Christian flag which represented not only a star upon the Banner of the church but a star in their crown.

The Christian flag is now resplendent with two hundred and twenty-nine gold stars, this number having been brought into the church by the "Legion," which is more than double the twenty-five per cent. asked by the Centenary for the local church.

The financial as well as the spiritual and numerical problem of the church is solved. The pastor's salary was increased and he was unanimously invited back for ■ fourth year.

REV. A. J. SMITH, PASTOR,

*First Methodist Episcopal Church of Astoria,
Long Island City, New York.*

8. Personal Workers.

There can be no successful evangelistic effort without the co-operation of a considerable number of the membership of the church in order to both reach the unsaved

and to conserve the converts. The greatest piece of constructive work that Jesus did while on earth was when He took those who were His disciples and "made them to be fishers of men," trained them in the art and developed within them the spirit that enabled them to go out and do work of evangelism that so signally marked their discipleship. Had He failed in that He would have largely failed in His ministry. A pastor's ministry will be largely measured by the number of his membership he enlists and trains in personal and public evangelism.

For a number of years it has been my plan to precede every evangelistic campaign with a personal worker's training class covering quite thoroughly the following topics which has been a source of joy to me, of strength to the members and of much profit to the church:

1. Every person can do evangelistic work. Not that everyone can work with all but we each have those with whom we can converse on the subject of the Christian life and with whom we can make a personal appeal to accept Christ. John 1:41, Acts 2:39.

2. God's plan is such that He depends upon human help in carrying out His plan of kingdom enterprise. Christian history reveals that God always uses human instrumentality in those whom He saves. Personal experience will also prove it. Matthew 28:19, 20.

3. The necessity of a careful personal preparation that produces full consecration on our part with consequent endueing with spiritual power from God. Acts 1:18.

4. The place of prayer and faith in winning men. Without prayer and faith it is impossible to be a successful personal worker. Mark 9:29.

5. The office and work of the Holy Spirit is redemption. John 16:8.

6. How to use the word of God in dealing with people of different minds and various excuses. As a good mechanic must necessarily be skilled in the usage of

various tools in order to do constructive work, so the Christian builder must be skilled in using the Word of God which is the working tool of a Master builder.

REV. H. R. BEATTY, PASTOR,
*First Methodist Episcopal Church,
Chelsea, Michigan.*

9. The Unit System.

Of course, we recognize the old Methodist Class in the new Unit System outlined by our Centenary Conservation Committee, but the supervisional program originally devised by John Wesley, when it is modernized, vitalized and spirit-filled, can and does meet the need for an efficient, thorough-going program in a wonderfully effective way,—provided it is thoroughly and painstakingly worked and followed through a geographical organization of the church and constituency. It furnishes a medium through which every activity embracing the general work of the church can be consummated—such as the Every Member Canvass and other necessary campaigns. While it is a success, let us be assured that it is no royal road to ease, and while vastly worth while in results achieved, does not permit of a single omission in organization. Let us admit, therefore, that the organization of a Unit System is a stupendous task, but once the program is properly developed, it becomes a constant blessing.

In the first place the Unit System is geographical, the only effective type to my mind. Our city, in which there is a concurrent parish jurisdiction, is divided into forty-three complete units bounded by certain streets. In these units we have from forty to fifty church members and possibly an equal number of constituents. The Unit Leaders, selected with great care, with the assistants he or she may select, are made responsible for both members and constituents in their unit. Great care must be exercised in the selection of these leaders, allowing them

the privilege of securing their own assistants. It is through them that the evangelistic fervor reaches the various people in their unit. This program naturally develops into prayer meetings, when the constituents on the prayer list in each unit are sought out and brought to Christ. I made each one of my Unit Leaders, with his assistants, responsible for nine members last year. In most cases they assumed their responsibilities cheerfully and many of them succeeded far beyond my expectations. This has meant a large increase in our church membership during the past year and, at the same time, has given capable workers tasks which they both enjoyed and needed.

The Unit System Evangelistic Program should cover about three months of preparation, heading up in a general evangelistic service about Easter time. If the Unit System has been carefully planned and the leaders carefully trained, the ingathering will undoubtedly prove large. The whole program is spiritual and the machinery is a side issue. The Unit System is the channel through which the river of God's blessings flows. Evangelistic fervor must have direction. Eloquent sermons with the most fervent evangelistic appeal or protracted efforts aside from organization, will not accomplish it.

From my experiences I firmly believe in the Unit System, but the geographic Unit System only. I have very little faith in the so-called "natural divisions" under the direction of the various organizations of the church. So firmly do I believe in the system, after having faithfully tried it out, that I have reached the conclusion that if it is carefully planned for each parish, there can positively be no doubt of the ultimate success in vital Kingdom work.

REV. J. A. HOLMES, PASTOR,

*Wesley Methodist Episcopal Church,
Detroit, Michigan.*

No plan of organization has been better or more usable in reaching the goals desired in the progress of the church than the Unit System. In the evangelistic success in our church here at Audubon last year no small measure of credit must be given to the work done by the Unit Leaders and their helpers. Briefly I will state our procedure.

First ■ very earnest consecration to the great task of soul winning was made by the leaders under the direction of the pastor.

The next step was a well balanced division of the membership of the church into unit groups. In this work of group making no attempt was made to adhere closely to geographical lines. Of necessity the geographical locality was following in some of the country groups but in all cases in the town church the desire was to have each group have a good force of consecrated workers. To these groups were added the constituency names of those whom we desired to win. As our groups were rather large they were sub-divided for two main purposes,—the creation of personal workers bands and the spreading of the evangelistic literature for the preparation of the church for the evangelistic campaign.

Personal workers bands were organized in each group and the names of the unsaved among the constituency were chosen by these bands. These bands worked as the squads that won the victories in many instances. The pastor worked with the bands as much as time permitted in personal work. It was a modern application of the old principle laid down in the Scripture that one should chase ■ thousand and two put ten thousand to flight.

But the greatest place of usefulness in our unit organization was in its service as an organized channel through which the membership of the church was prepared and educated in the methods and spirit of genuine evangelism. The literature prepared, and secured from the Area Office, was placed in every home connected with the Unit groups as often as circumstances permitted. By the tactful persuasion the Unit Leaders secured the reading of the

greater part of it in every home. Only a few instances proved indifferent to it. So well did this part of the preparation succeed that the pastor was asked again and again for more tracts for use and a constantly widening circle of readers was secured who were becoming more and more interested in the matter of the great things of the Kingdom. We attribute a large measure of the success of the campaign in which a hundred were persuaded for Christ to the thorough dissemination of the printed page and its influence in the homes where there were those that were not Christian. The membership were more thoroughly educated for the task than they had ever been before. The same held true in the financial canvass of the Centenary campaign. Where the educational preparation was thoroughly done in the spread of the pamphlets and tracts the families were ready to make their subscriptions and often in greater liberality than was expected because some of them had not been in the inspirational meetings.

Of course the group meetings were not neglected. The group found time to meet and plan for the best means of securing the greatest results as a group and many things were suggested in this way as the groups gathered together in prayer and planning.

The point to be emphasized is that the division of the membership into groups made it possible to work definitely in a way not possible in the larger mass of the entire membership of the church.

REV. D. J. SHENTON, PASTOR,
*Methodist Episcopal Church,
Audubon, Iowa.*

10. Intercessors.

Prayer is the most important factor in a religious revival. With the very first announcement of the revival, emphasis should be placed upon prayer. The pastor

should pour out his own soul in behalf of lost souls in the public services. On his knees in his own private devotions he must agonize in earnest intercession.

Every person who can be interested at all should be enlisted as an intercessor. All should recognize the value of prayer. A desire to pray specifically should be created. The whole life of the church should be saturated with prayer. Too many times we depend upon mechanical means to enlist people as intercessors. We get people to sign cards agreeing to pray for something and many times they forget what they have signed before the ink is dry. I have found that there is nothing that will break up the fountains of the deep quite like an old-fashioned altar service. Consequently I usually begin the real heart preparation several weeks before the revival begins by calling the people forward for altar services Sunday after Sunday. If a man is not willing to come forward to help kindle anew the fires on the altar of the church he will hardly become an earnest intercessor.

Cottage prayer meetings are always a wonderful help in cultivating the prayer life. Many times timid persons will lead these smaller group meetings who cannot be induced at first to take part in the larger meetings. After they become accustomed to hearing their own voices they are emboldened to take a more prominent part. Cottage prayer meetings are also of great value in reaching the old, the sick and the shut-ins. Many a saint of God who, because of physical infirmity, cannot attend the house of God, becomes a mighty factor for evangelism through intercessory prayer. Then too the godless and unconverted many times have the gospel taken to their doors and are arrested in their wayward careers and brought to repentance.

It is always profitable during the revival to call the attention of all of the people to prayer for the revival. Have a set time for the people to stop their work and pray. Have the church bells ring at that time. Assign a passage of Scripture for all to read at that hour in connection with their devotions, and announce it the day

previous. Many times a community-wide interest in Bible reading will thus be aroused. Last year when the churches of our community were engaged in a simultaneous revival the teachers of the public schools stopped their usual work and read the passage of Scripture which had been assigned. The effect was wonderful.

Use the power-house. Have a room where the earnest praying people can assemble a half hour before the time for the regular service. While it is well to have a leader appointed for these meetings let it be understood that they are to be informal. The power-house meetings are for one specific purpose, prayer, earnest, sincere, searching, intercessory prayer for the meeting that is to follow. On most occasions these meetings are filled with the Spirit, and God pours out His wonderful blessings in torrents of glory. After such preparatory service, the meeting which follows cannot be fruitless, for many of the people already have the spiritual fires glowing brightly.

Have frequent altar services during the revival. Somehow there is no way to generate enthusiasm, interest and a real spirit of intercession like having all of the people close together.

Have the people make out prayer-lists and pray specifically for certain individuals. The hunter who shoots at random seldom bags much game. The intercessor who has no one definitely in mind when he prays cannot hope for his prayers to do much definite good.

REV. CHARLES H. SMITH, PASTOR,
*First Methodist Episcopal Church,
Bluffton, Indiana.*

II. Union Evangelism.

First take the city map and divide the city into groups of not more than five hundred population.

Appoint a captain over each section. Add a small committee with each captain. This committee is to report

every unchurch family in the section to the pastor, ten days before the meeting.

On the date of the opening of the meeting they should have discovered every prospect for the Methodist Episcopal Church in their section. They are to learn what members of the church should have the greatest influence for "personal work" in their section. They also discover and report all difficulties and objections made in their section against joining the Methodist Episcopal Church. They are to organize their section in a fellowship group and try to attend the services as a delegation.

The captain will arrange and conduct cottage prayer meetings twice each week in his section.

On Membership Sunday each captain will round up his group of recruits from his district for membership and bring them as a delegation and present them at the church altar for membership. The pastor is always in personal touch with each of the captains and gives careful direction to the campaign.

This method has worked and will almost always bring success.

REV. P. E. GREENWALT, PASTOR,
*First Methodist Episcopal Church,
Elwood, Indiana.*

My procedure and methods in co-operating with Tabernacle Evangelistic campaigns, is not much different from those that for several years I have used in all my evangelistic campaigns.

The first thing attended to was to create the greatest interest possible in the campaign. So far as preaching could do it, I endeavored to awaken the deepest interest in the salvation of souls. Unless people are aroused on this line, they never do much with mere organization.

In the matter of organization, I anticipated by a good many years what we now call the "Unit" System. I divided my parish into districts and put over each

district a leader and one or more assistants. Subsidiary to this general organization, I sought to use the organization of the Ladies' Aid Society and also of the Sunday School, and had them conform to the general district organization.

As far as possible, I sought to inculcate a district interest and enthusiasm and even friendly rivalry. When I held a general meeting of the church, I had the people in each district sit together and report as districts. As far as possible, I secured, through this district organization, what you might call an "every-house canvass," and by this means secured quite a constituency list of prospects.

During the actual campaign, these people were visited and invited to the meetings, and where opportunity appeared they were urged to make the Christian start, and given cards to sign.

During the campaign, as fast as cards were turned in to me, I visited the signers myself and then I turned the cards over to the district leaders and asked them to see that the signers were visited by the district workers. By this means, every prospect and convert received both pastoral and lay attention at once.

When the new converts were received into the church, they were at once informed concerning the district organization and were assigned to the care of the district leaders and their working forces. This proved a very successful way to take care of new converts, and King Avenue made a very favorable showing in this respect.

I am fully satisfied that one must always pay a great price for evangelistic success in these particular days, but if that price is paid by a faithful pastor and a working church membership, results can be obtained that are very gratifying.

REV. T. H. CAMPBELL, SUPERINTENDENT,
Columbus District,
Columbus, Ohio.

III. How I Prepare My Field For Evangelism.

1. The Survey.

The revival campaign of 1920 found me in circumstances highly favorable for a good survey. I was in the sixth year of my pastorate at South Charleston, Ohio. To this, as much as to any other single factor of preparation, I attribute the success we had. Through my long residence, through the many war campaigns, and through the Centenary canvass, I had come to know every man, woman, and child in the community as well as it was possible for anyone to know them all. Profiting by these experiences, I had perfected my church and Sunday School records, and had made up a constituency roll that was absolutely comprehensive.

By giving these details I do not mean to say that a pastor cannot succeed in evangelism until he has been six years on a charge. But I do mean to say that it pays to know the field as soon as possible, no matter how hard the work required. I believe that when a pastor holds a constituency roll that is correct and comprehensive, he has the greatest instrument of evangelism available outside the power of the Holy Spirit. It will be a veritable rod of Moses in his hands. The lost sheep would not have been found if the Good Shepherd had not known his flock so well that he missed it when it strayed.

The method of our survey was exactly on the plan sent to us by the Church leaders. We used the regular survey cards. With a constituency roll that was accurate and up to the minute, I was able through a thorough acquaintance with all the families, to fill out these cards for the whole congregation with very little canvassing. However, when it came to the pupils in our Sunday School classes, where the field was richest, I visited every teacher, and, in prayerful consultation, we went over the class rolls name by name, and made special lists of the unconverted in every class. As I look back upon it, I think this plan was of the Lord. It revealed the pastor's deep concern.

It enlisted the teachers. They saw the importance of the work and promised to consecrate themselves and help. When the survey had thus encircled in its arms the last unsaved soul for whom we had to answer, we brought the list to the workers. Of course no one could look upon a field like that unmoved. The Win-One-Legion agreed to take the ones outside the Sunday School. Each teacher accepted responsibility for every unconverted member of his or her class. We began our meetings. Fire fell upon the Sunday School. For the first two weeks there were seekers at the altar every night. They brought the crowds and filled the church each night in spite of wind and weather. Conviction deepened, and we began to bite into the adult life of the community. We kept the survey circulating, and prayed for those whose names were on it, until people were converted at their work in daytime. Results proved the power of the method. Our Sunday School was almost completely won. Others were saved until we received one hundred and seventeen into the church besides transfers—well past the mark of twenty-five per cent.—and every one was altar born.

REV. EDWARD T. WARING, PASTOR,
*First Methodist Episcopal Church,
Troy, Ohio.*

2. The Constituency Roll.

“He brought him to Jesus,” is the phrase that explicitly and implicitly contains the evangelistic program.

The *motive* is love for the task, for mankind, for the Master.

The *object* is the bringing of the brother, through creed and church directly to the Christ, who makes them vibrant with life.

The *time* for the effort is immediately upon the reception of the Evangel.

The *place* begins within the human heart, reaches out to the brother, and through him to thousands.

The *spirit* is "until" he wins.

The *method* is personal service.

These conceptions have been drilled into membership until increasingly the church is functioning in supplying information, creating atmosphere, securing decisions, articulating new members to the church body, and in enlisting recruits in specific Christian service.

Information for the Constituency Roll is secured in various ways. Registration Secretaries for the Sunday School make it impossible for any pupil to escape them. Ushers and Reception Committee, before and after service, morning and evening, never fail to turn in names. Late arrivals at morning service and after social meeting at night afford unusual opportunities to list those who are interested. Occupants of pews are trained to extend greetings and furnish names of those with whom they share their pew. Cards placed in the pew racks with adequate data, are used every week by members and strangers. Win-One Leaders on every street, specially instructed, acquaint us with new families in neighborhood. The membership is conceived of as Win-One Workers. Yearly publication of successful Win-Ones, who have given first information concerning those who have come, stimulates activity. Church Organizations, like Ladies' Aid Society, Woman's Missionary Societies, Men's Club, and Adult Bible Classes are constantly furnishing names. Pastoral visitation involves inquiry in each home of strangers in the vicinity, or in ranks of friends. An active Church Secretary sees and seizes opportunities. A yearly Every Member Canvass, of about one hundred teams of men and women on "Culled Prospects" makes atmosphere and leads to decisions. These methods have won seventeen hundred in three years in a very fertile field, and have resulted in additions to the church in all kinds of fields every Sunday for nineteen years, excluding vacation and special days when visitation is not given.

REV. M. B. FULLER, PASTOR,

*The Lakewood Methodist Episcopal Church,
Lakewood, Cleveland, Ohio.*

3. Prospects.

The field for evangelistic effort and the prospects for additions by church certificate are separated by no sharply defined line. Sometimes the very best kind of spiritual results are obtained by the reconsecration of life and the renewal of church vows connected with what might be merely a transfer of membership. It has been my aim to make the reading of church letters an occasion for a real reconsecration. So it is advisable to use the phrase, "The Prospects" as inclusive of all who may be added to our church roll, provided, of course, that the supreme task of securing new confessions of faith is not slighted.

The best basis for a complete list of prospects both for conversions and for additions to the church roll is an adequate survey of the community. A house-to-house visitation whether conducted by your own church or under the auspices of the Sunday School Association, the Ministerial Association, the Federated Churches, or a group of local churches and ministers has also been valuable to me, even when a year or so old, as was the case in Mansfield. In addition to this previous general survey, the Y. M. C. A. made a special, up-to-date survey of the public schools, asking the pupils to express their Sunday School or church preference as well as to state what Sunday School they were attending. This we followed up with good results.

But since community surveys, especially in our cities, are soon out of date, we must adopt other means of finding the people who are moving into our vicinity. In the work here, the plan to make the prospect list complete has included the following means and aims:

1. Secure the names of all visitors and strangers at Sunday services and other meetings at the church, including social affairs.

An information blank has been placed on the church bulletin, and in addition to this, ushers, official members, unit leaders, officers of our women's societies and of the

Epworth League, as well as all other members who could be enlisted, have been encouraged to be alert to greet strangers and ascertain their names and addresses.

2. Use outside sources of information, such as the city papers, which give lists of persons moving into the city, employment offices of factories, freight offices and transfer companies, and offices of business and professional men. The wider a pastor's acquaintance is in the city or community the more apt he is to get information of a voluntary character from a number of these sources.

3. Preserve a list of newly married people and their probable place of residence. The young people whom a pastor marries, if they take up residence in the community, very properly belong to his constituency.

4. Gather information in pastoral calls from members and friends as to neighbors and acquaintances who may not be identified with the activities of any other church.

5. Make a list of the unconverted members of the families represented in the church membership, the enrollment of the Sunday School, the Epworth League, the Brotherhood, the Ladies' Aid Society, the Missionary Societies, etc. The young people are of special concern but the unconverted heads of families should not be overlooked. Last winter a man who had been for years on the inactive list of another church agreed to renew his covenant relations with God and to unite with us on confession of faith. In the course of an interview the week before he was publicly received, he asked how I got his name as no other pastor of our church had ever approached him. He was surprised when informed that we had made a list of the men whose wives belong to our church but whose own names were not on our roll.

6. Announce publicly that the prospect and prayer list is growing but that we crave the privilege of praying and working for the unconverted relatives and friends of our people. Information blanks passed at mid-week services as well as in evangelistic services have brought some coveted information.

7. Organize a Win-One-Legion and then tell those who have agreed to win one to open discipleship that there should be several on their prayer list in order to be certain of winning at least one. If possible, get the names on such prayer list.

The above plans and methods will produce a large prospect list, in fact, one so large as to imperil its practical value. From the complete list, I have found it advisable to select the names of those who seem most nearly "ripe" for an ingathering. Success in winning these will then encourage all concerned to put forth more strenuous efforts to reach the rest. However, it is also an advantage to pick some of the most difficult cases because these persons are often decidedly influential. Winning them makes it easy to secure many other decisions.

REV. FOSTER C. ANDERSON, PASTOR,
*First Methodist Episcopal Church,
Mansfield, Ohio.*

4. Publicity.

In our advertising we will make at least three things clear: What is it? Where is it? When is it? After having this definitely stated our purpose is to make everybody want it. We're to agitate, educate and create until there is desire, interest and enthusiasm for our meeting.

1. *Decide what you will call it.* Have one name and cling to that. You may call it, Mission, Evangelistic Services, Protracted Meeting, Revival, Pentecostal Service, Tabernacle Meeting, Lenten Services, or Indoor Camp Meeting, but whatever it may be, never depart from that name in your advertising or announcements during the campaign.

2. *Localize your church or meeting place.* Impress it on the mind of folks. State exactly where it is; for example: Near City Hall; Opposite Post Office; Two Blocks West of Grant Park; On Corner Twelfth and State Streets; Main Between Lincoln and Washington

Avenues, or The Stone Church Around the Corner; The Church With The Illuminated Cross. Make people know where it is.

3. *Localize the pastor.* That is, have him connected with the church. Use his cut with the cut of the church. Use his signature with the advertising of the church.

4. *State squarely the date and time of your meetings.* Keep that constantly before the people. Take nothing for granted. Have this all firmly understood and you may then plan for action, and launch your advertising campaign.

Advance meetings are a great means for advertising. Here you agitate the campaign and create the interest. You meet with the officials of the church, then you meet with the members, you have cottage prayer meetings, Bible study classes, classes for personal workers, singing classes to develop material for your chorus, these are held in various wards and districts and announcements of these meetings are made through the papers, this will pave the way before the revival proper is to be held.

Only the best advertising pays. Never put up anything that suggests inferiority:

5. *Use the newspaper.* And use it both for the large advertisement and for readers. When the meeting is being held have short extracts of the best in the sermon, put up in readable form and presented to the papers; mention the special features or incidents in the meeting held and add the pronounced things for the meeting to follow,—special music, subject of sermon or extraordinary features that will be introduced.

6. *Have cards* for the street cars, window cards for store windows, banks, offices; have cards that can be hung in windows of residences; have display cards for hotel lobbies, clubs, Y. M. C. A., depots, and public buildings; have dodgers to be given to workers as they leave the shop; have cards for shoppers and some for merchants to wrap in the bundles and packages; use posters for bill boards, have sign boards near church; have banner suspended across the street; in front of the church, on

the side of street cars, and delivery wagons. Secure cards that can be tacked on wagons, posts, board fences and the like. Use the tags, tag everybody for the meeting, place door knob callers on all the doors in the city or your district. Secure a cut of a map of the streets within six blocks of the church in either direction and use that on much of your printing. It may be placed on back of dodgers and if reduced, on back of hand cards.

7. *Fit your advertising to your neighborhood.* If near a college or factory use cuts and style of printing that will appeal to the individual. It is always proper to use cut of church, pastor, or his signature. Blotters may be used in office districts; mirrors may be used where girls are employed; rules for hotels; road guides for automobilists; score cards for ball games; puzzle cards for children; buttons or ribbons for everybody; novelty cards always appeal.

8. *Special meetings may be pushed as extras with great results.* Announced as: For Women Only; For Men Only; For Children Only; College Night; Lodge Night; Rail-rovers Night. Other organizations may be recognized.

Specials that may be used in an advertising campaign are: Sunday School or church parade; service where everyone is given or wears a flower; service where a pencil is given with revival announcement on it or rule with announcement on one side and "Golden Rule" on the other; red light demonstration; stickers for letters and packages; electrical display; slides for the movie shows; letters and post cards mailed to the people of the neighborhood; and also the house to house canvass with the personal word.

9. *Special meetings are a great means to advertise a revival.* Nothing helps like the law of spread; Shop Meetings; Women's Club Meetings; Noon Day Meetings for Business Men; Noon Day Meetings for School Children; Street Meetings; Meetings Near or In Ball Parks, Circuses, County Fairs, and other gathering places.

In the printed word be short, concise, plain, definite,—state the matter with a grip. Never advertise more than

you have or more than you will do. Have something doing when the folks come. Carry out everything announced. Give more than advertised and everything else being equal your advertising will be successful; for a pleased and helped person is like a satisfied customer, your best advertisement.

REV. H. E. ROMPEL, PASTOR,

*At the Great Lakes Naval Training Station,
Chicago, Illinois.*

In preparing my parish for continuous evangelistic effort, my first purpose always is to make sure that the people of the community will fully grasp just what my church is about, and why it is in business. Whatever else might be said about the "service program" of the local church, this one thing is surely true, as experience has well taught, that it is the one language the average man or woman understands. As I see it, a program of genuine community service, unselfishly rendered, is the sanest method of preparing the field for evangelistic effort. People understand and think well of any institution or person that goes about "doing good." I have found that when the unchurched folks of my parish feel the "service touch" of the church, they are always filled with interest and understanding and soon become enthusiastic boosters for its program.

It is evident that mere advertising, keen as it may be, excites, if anything, open opposition or ridicule, unless there has been first built up a confidence in the church, through a service program. And this cannot be done three weeks before some special evangelistic effort. It is worth while working months and years even in proving our sincerity to the people of the community, knowing that with the favorable sentiment naturally developed, evangelistic effort will be mightily assisted. I am of the opinion that every parish will yield great results if

the people of that parish can feel the touch of unselfish service rendered by the church.

Then, when my field has become more or less atmospherized with the "service purpose" of my church, and I have been able to in a measure dislodge the suspicion that most unchurched people have of the church and its program because of the "rummage sale method of Kingdom building," there follows the varied and definite appeals, encouched in the language of the particular people whom I desire to reach. Some favorite methods are here given:

1. *Out Door Announcers.* The community must be compelled to turn its eyes toward the church and when it does it must have a further message of the definite evangelistic value. These announcers are many from "flower boxes" in the windows to "wayside messages" located at every corner or building side that can be secured. This includes the electric sign that speaks during the day and blazes a message during the night. And the "church bulletin boards" with fresh and attractive messages every few days are constant silent preachers of the evangelistic purpose of the Church. We are often able to find some person with more or less ability in drawing to take care of this part of the publicity program.

2. *Calling on Uncle Sam.* My most favorite method of securing interest and attention is by use of the mails. A gold mine exists here for any man who will use it. People love to get letters and where a bit of originality is demonstrated, splendid interest is developed upon the part of people least expected. I consider that it is worth spending time to get a special mailing list and then by means of a simple duplicating devise and an addresser press weekly messages can be sent right out into the community. The mails offer a most efficient, economic method of Kingdom advertising. This is a direct method, a man to man plan, and when it is backed up with a service program, and is persisted in, no amount of indifference can withstand it. The post card or letter method of Kingdom publicity, is direct, cheap, and

intimate, and when consecrated to a vital spiritual purpose by the sender, a productive agency for Kingdom growth.

3. *Minor Publicity Methods.* I have found the "door knob" caller very valuable and when the "caller" is particularly attractive, wonderful interest can be created for the church. A plain card with a string attached, for hanging over the knob, with a cheerful "Good Morning Neighbor" printed at the top as a leader, and then some special message to follow, produces results. Usually we use this method for a few weeks in succession, using the most unique kind of a card that we can think of, then change for some other plan in order that the plan will not lose effect. I have also used direct announcements to various clubs, such as lodges, unions, literary clubs and the like, either by letter or by a personal visit, where we frankly solicit co-operation as a club in making a better community by getting the people to be more religious. This always brings results. People like frank appeals, especially when it strikes the hot spot of their interests. "Telephone Brigades" are very valuable. Choice parish leaders, and many times people who otherwise could do nothing for the church, can render a wonderful service for Kingdom publicity by use of their telephones.

As every parish differs in character, so my plans as to details differ, but I have given my most reliable methods for interesting the people of my parish in the Kingdom task I am trying to perform. I always go on the principle that "that purpose consecrates the instrument," therefore consider that any legitimate method used for conveying information to folks and in manufacturing favorable sentiment is at my disposal for the saving of souls.

REV. JOHN G. BENSON, PASTOR,
*Union Methodist Episcopal Church,
New York City.*

IV. How I Win Individuals to Christ and the Church.

1. Purposeful Pastoral Calling.

There is no greater asset to evangelistic effort, whether it be revival effort or not, than pastoral calling. No phase of the work is more important, yet so depleting to the physical and mental energies. No phase of the work is more certain in its results if faithfully carried out.

A pastoral call should mean more than a visit. Much of the pastoral calling done by ministers is unworthy of the name. It is as one has said, "A wicked waste of time." And any call that does not have a definite purpose in view fails in its final outcome.

Have a definite objective in view. Make up your mind that you will win those upon whom you call. Let your coveted goal of converts blaze before your eyes. And with a heart passion for souls go where they are.

Omit no one. God is no respecter of persons. Every soul is valuable alike in His sight. I think of one family now where I held meetings. When I called presenting the claims of Christ the lady with tears told me I was the first minister to call in the home *in ten years!* The entire family were won and the husband is now a valuable officer in the church.

Study carefully every unsaved family upon your field. Find out the best means of approach. Look for a point of contact. When you have found it follow it for all it's worth. Come to grips with men. You will find it will take all the manhood you possess. Do not pass anyone by no matter what you think your reception may be. Perhaps you will get white in the face before you finally enter the gate. But go ahead anyway. Remember the promise, "Lo, I am with you alway."

I think of one pastor who won the leading man upon his field through pastoral calling. This man was resentful toward the church, antagonistic. He threatened to throw outside the gate any who would dare to approach him on the subject of religion. He was a large man, powerfully built, well able to carry out his threat.

The preacher knew this but quietly studied this man anyway. He found he had one hobby, an inordinate love for bulldogs. He kept several fine animals. With this information the pastor found his point of contact. He studied bulldogs from morning until night. He read everything he could get hold of upon the subject. And when he felt sure of his ground he watched for a favorable opportunity to present itself. One day he spied his man at work in the garden in front of the house. With a prayer he sauntered slowly along.

"Good morning, fine day, isn't it," he said, as he came even with him. The man looked up and when he saw who it was, scowled. But the preacher was not to be rebuffed. "Fine dog you have there, he is a blue-blood, isn't he? Looks like he came from Lady Jane strain."

The man's eyes brightened, resting with loving gaze upon his dog, his coveted possession. "Yes," he said, "you are right. I didn't know you were interested in bulldogs. Come in, I will show you some pups that will take your eye."

The pastor entered the gate. For nearly two hours they talked bulldogs. He could tell this man some things he did not know. When he left his man shook hands cordially asking him to call again. Not a word had been said about religion.

Again and again the pastor called. Carefully and tactfully he led his man along. He watched for the final grip that he knew was coming. He knew that the question of religion would sooner or later come up. And one day it did.

Face to face these strong men met at last upon the central issue. The pastor did not compromise. He was not a trimmer. There was no evasion. He was Christ's ambassador, presenting the claims of Christ, in a man to man way. His opportunity had come at last. Courteously and courageously he pled for his soul. Both men were stirred to the depths. And in that hour, eye to eye, face to face, heart to heart, a soul was born anew. This faithful pastor had won the victory.

Here we have real adventure. This is a battleground royal. A day's findings of this sort will help you produce a message so tense and vibrant with life, yet so virile, and so unctuous with the Holy Spirit that folks will be thrilled through and through, with your heart appeal. And when you give the invitation you know there will be a response because you have won souls in their homes. They will be glad to confess Christ openly.

So go, Brother Pastor, as did Paul, from house to house, pleading and preaching Christ. Let them see the passion of your heart even through your tears. Come to grips with strong men, plead with them until you are entirely foreshadowed. Your reward will be certain and sure. And though tired in mind and body your soul will sing a triumphant hosanna over lost ones won and there will come to your spirit that deep peace that rightly belongs to the true shepherd of the flock.

REV. JOHN E. ZOLLER,
Detroit, Michigan.

2. The Children.

By children we mean those from the ages of nine to twelve and thirteen. And in most well organized church Sunday Schools of course this is the Junior Department.

I try to center my effort for the year at Easter time. It seems necessary for the whole program to work somewhat upon a schedule and there are many reasons why Easter furnishes the occasion for the climax of the evangelistic appeal. After the time has been settled there are certain steps which are necessary to be taken to prepare the teachers, the homes and the pupils for definite decisions.

It is necessary to have the full understanding and co-operation of the teacher with this plan. It must be taken for granted that the final test of all teaching is the definite committal of the life of the pupil to Christ and the church. The purpose of the class room, the social and recreational life must have this end constantly in

view. At least three months before the Easter season the department or group meets together for social and recreational purposes to cultivate spontaneity, friendliness, and naturalness of expression among themselves. The teachers are asked to have the class in their own homes or in the home of some other member of the class as often as is advisable to establish not only the relation of teacher and pupil, but of friendliness and comradeship. The teacher is also asked to visit each home in order to find the religious and other conditions of home life and to enlist the parent not only in the general work of the church and Sunday School but if possible in the problem of the Christian life of the child.

With this as background, the group of children is enlisted in a week-day study of the Probationer's Manual, or other courses suited to age and purpose.

Along with this can be given some entertaining and informing features such as music, pictures or games. This last year we used the series of slides furnished by the Board of Sunday Schools on "The Life of Dr. Mary Stone," "The Child Life of the World," etc. Then the group is divided into classes any way to insure careful attention—either the boys in one group and the girls in another, or the older boys and girls in one group, and the younger in another—and this course given in about six lessons. At the close of this period of intensive study of the meaning of the Christian life and of church membership, with the Sunday services all the while carrying the atmosphere of co-operation and expectation, the appeal is made by the pastor to the department. After the first results are obtained, information from the teacher is asked for all who have not made the decision. It is then the task of the teacher and the pastor, by personal effort, to reach the last member of this group in the home and by individuals.

This plan can be adapted to any group or church, as it does not depend upon numbers, equipment, or the graded school. All these help in effectiveness, but are not necessary. The attempt is made to center every

interest and contact of life in this decision, and if recreation, social, home and church life are all they ought to be, we will seldom lose the child, for "of such is the Kingdom of Heaven." This work furnishes material and background for rally day, decision day, and other evangelistic efforts of the year. It also creates an atmosphere conducive to conservation and growth in Christian life.

REV. GILBERT S. COX, PASTOR,
*Indianola Methodist Episcopal Church,
Columbus, Ohio.*

3. The Family.

In matters of evangelism it is easy to repeat the mistake of those South African farmers who toiled to raise a miserable pittance, unaware that the soil they were cultivating was full of diamond quartz. Similarly an unexplored source of wealth for the Kingdom of God is often in the field we think so fruitless. The family is an unrecognized evangelistic asset.

The two points of a draughtsman's compass illustrate missionary evangelistic endeavor. With one arm we would describe a wide arc, embracing all the world. But the circle can only be properly described when the other point is firm at the home base, beginning at Jerusalem. That point is the family, a complete unit.

The appeal of commerce is more than ever concentrated on the family. The mail order catalog is a family affair. Too big to be lost, too good to destroy, every member looks at it sometime. The newspaper is essentially a family affair. Business and news section for father, home and health hints for mother, magazine and answers to correspondents for sister, sporting page for brother, and comic supplement for everybody. Why not the church an institution for the whole family?

Here is no fine spun theory, lacking the essential of experience. It is a simple plan, and can be appropriated by any pastor with ordinary gifts, which covers the

great majority. It will not impose an extra organization, nor call for a committee, nor wait the employment of a special evangelist. You can begin immediately.

Take your calling list, which covers the entire membership and constituency, and examine it as an insurance agent would a list of prospects. No membership roll is an end in itself. At best it is a means to an end. The new membership roll published by the Methodist Book Concern gives a page for each member or family, but does not provide space for information concerning members of the family who may not be connected with the church. This deficiency can be repaired in the calling list. Every person in every house ought to be entered there with suitable notation at the side showing what relation they bear to the church. This is a godly analysis and will help immensely in prosecuting a successful campaign. Your Unit Leaders will procure some of the necessary data if the parish is too big to be covered readily. People have a settled habit of taking it for granted that the pastor knows all the family. Make your calling list the repository of such information. Nobody resents inquiry based upon genuine interest.

The next step is easy. Designate a certain day as Mothering Sunday, a service when every member of every family is urged to be present. It is always timely to press the matter of family life as an opportunity for national and Kingdom service. "He setteth the solitary in families," but we must keep the unit intact. Every argument is an appeal. State clearly that the church aims to repair every broken circle. Jesus was frequently found "in the house." A personal conversation with any man whose wife and children are identified with the church yields surprising results when this argument is used. Every transfer of an incomplete circle should be used as a favorable opportunity for this evangelistic effort. The word of a stranger who is not in possession of all the facts may sometimes be very powerful.

When one member of a family is admitted into fellowship, never miss the chance of calling forward all of the

same family who are members. If the circle is thus completed, make it the strong point of appeal at that time. When you know that there are other members of the same family still to be won, make your reference to that fact very delicate and in good taste, and use the point immediately in the follow up for the one outstanding. Never receive children into fellowship without getting the parents at the altar at the same time. A personal invitation previously made is an evangelistic opportunity.

I have found a six minute talk to the children at every morning service, with an opportunity to retire during the offertory, very helpful. At least forty per cent. of the Sunday School will stay, and the adults secretly enjoy the more simplified message. There are numerous helps on the market for speaking to children. The art ought to be cultivated by every preacher, no matter how unpromising.

The trade winds of God are blowing, and all we have to do is to set the sails. And when the breezes are light and high, then the nearer heaven must we set our sails.

REV. WILLIAM C. SAINSBURY,
St. Pauls M. E. Church
Appleton, Wisconsin.

4. The Unchurched.

It is a tragic day for any church when it becomes content with a small audience. Read the New Testament and you will find that Jesus was at all times surrounded by crowds. The inspiration of a fine audience, both to preacher and people, is well worth a lavish expenditure of time and effort.

The surest way to get the "outsider" is to first get the "insider." No meeting will be a success which is not thoroughly "sold" to the membership. For weeks in advance I hold conferences with special groups—Sunday School teachers, Epworth Leaguers, Sunday School classes, etc.—and undertake to fire them with a zeal for the meetings. Early in the fall we make a canvass

of our parish to secure the names of all the unchurched. These people are intensively cultivated through the mails and by personal visits. Men are sent after the men, and women after the women. The names of children are referred to Sunday School teachers. Immediately preceding the meetings teams of volunteer visitors call from house to house inviting the people to attend. Two thousand such visits were made on Sunday afternoon by one hundred teams. Such work fires both the "outsider" and the "insider."

We try to remember that we are appealing to people who are not regular church-goers. In order to get them started we frequently appeal to some loyalty already established. I have found that every man is already loyal to some group. By inviting the representative groups of the community we usually reach the most of the people. During the past year we have entertained more than twenty such groups, including labor unions, lodges, business organizations, street car men, telephone employees, etc. Scores of people have become more or less regular attendants as the result of this plan.

We make every possible effort to get the names of our visitors. Then we keep a careful record of all names that come into our possession. Our Sunday School records, institutional activities, and church visitors secure hundreds of names for us every winter. These are all put on a classified mailing list and intensively cultivated by a direct-by-mail advertising campaign. Certain good "prospects" are followed up by personal visitation.

Of course we use advertising. We enter the advertising expense of the winter into the regular budget of the church (\$1,000 for this year). Because we do not use a professional evangelist we can put aside a larger amount for advertising our special meetings. Slides are exhibited in the moving picture theatres nearby. Great posters are exhibited from the regular bill boards. Thousands of leaflets are distributed from house to house. Large posters are displayed in the store windows. A series of letters are mailed, one per week, to our membership for several

weeks in advance. Our "constituency list" is also covered by advertising matter sent through the mails.

In preparing my advertising I carefully avoid all theological phrases and use the simplest language possible. I have found that the announcement of the sermon subjects is a valuable thing. Special musical features planned from night to night and announced in advance always help attract a crowd. A church, well warmed and lighted considerably in advance of the opening time is so essential it is sometimes overlooked. Don't economize on lights. Let us be as careful of the physical comfort of our people as the amusement places are. Then, back of it all, let us be sure that the people are to hear an earnest, passionate and manly appeal in the message.

REV. ROY L. SMITH, PASTOR,
*Simpson Methodist Episcopal Church,
Minneapolis, Minnesota.*

5. The Toilers.

The personnel of the membership of the Finley Methodist Episcopal Church, Steubenville, Ohio, was discovered during the Centenary Movement. The quota of the Centenary appeared out of proportion to the ability of the membership to contribute. A survey revealed that with but very few exceptions the members were employed in the industries of the city. Strategically located in the industrial section of the city, many of the workmen are identified with Finley Methodist Episcopal Church. As pastor, I presented The Social Creed of the church and emphasized in a special way the attitude of the church toward capital and labor. Many expressed their surprise, some became enthusiastic, and a few thought that the Creed could not be put into practical operation.

The Gospel of Social Evangelism persuaded and convinced the workmen of the city as to the attitude of the church and labor problem. The time of testing was drawing near. When the Steel Strike of 1919 began

there were thousands of workers who laid down their tools and refused to work until the principles for which they stood were recognized. The conditions of the strike at this time afforded a splendid opportunity to acquaint the strikers with the spirit of Methodism in these matters. The men were not only surprised at this new revelation but were very sympathetic with the pastor who invited them to participate in this new program. I was invited to their councils and they in turn announced their desire to attend my church and listen further to these things of mutual interest. In fact, the men themselves became enthusiastic in the Social Creed as presented. They were surprised at the manifest interest shown. The Bulletins at the Strikers' Headquarters contained advertising matter like the following, "Go to Finley Church every Sunday evening and hear Rev. William J. Jones." Upon one occasion I was authorized to select a committee for the purpose of arranging a conference between the strikers and the company to the effect that a possible settlement might be made. As a result of my efforts during the strike period, these meetings were orderly. No impassioned speeches were made and not a single charge was preferred against any of the strikers as law breakers. The result is that a better understanding between the workers and the church has been reached.

The evangelistic efforts are planned to meet the special conditions existing in the parish. Many of the men work twelve hours each day, and twenty-four hours when the change is made from the day to the night turn. The Unit System is employed with wholesome results. Especially is this true in the evangelistic efforts. The object is to reach every non-churched person in the Unit. Prayer meetings are held in every Unit at the same hour. Conversions have been experienced in these meetings. During the prayer meetings, window cards announcing the evangelistic services are distributed with the request that they be displayed in a conspicuous place in the home. The pastor plans to visit every home where the members are not affiliated with some church. Pastoral

visitation is pursued with ■ vigor in season and out of season. Many have been won for Christ and the Church through the labors of the Unit Leaders and through pastoral visitation.

The plan of the services included the co-operation of the different societies and the clubs within the church. Special invitations were extended to every organization, a special night being reserved for each society. The Sunday evening services were planned with the purpose of emphasizing the spirit of our church as stated in The Social Creed, and to win for the Kingdom the unchurched constituency.

These preparatory services together with the evangelistic services which were held in the church produced a wholesome effect on the community and gave to the church an optimism which was both inspirational and permanent. Everybody seems jubilant at the manifest interest and sympathy of the church and sincerity of purpose in working together for ■ brotherhood which emanated from the spirit of Jesus Christ, the Savior of men.

REV. WILLIAM J. JONES, PASTOR,
*Finley Methodist Episcopal Church,
Steubenville, Ohio.*

6. Day School Pupils.

There are literally millions of public school pupils who are not in any Sunday School or directly under any sort of religious influence. There is a crying need for special and definite attention to these pupils on the part of the church. The day school pupils are of the right age for conversion. They are reachable. The alert pastor, who studies the situation and local conditions carefully may win many of the unchurched children of the day school. Through them he may also win the parents.

By personal experience I have found the following methods of attracting day school pupils successful:

1. Let the pastor visit the school rooms every season. He should make the most of every opportunity to speak at special occasions in the school. He should do this that the children might know him when they see him. This is specially effective in small towns and rural communities.

2. "After School Friday Free Movies" in the church have proved to be of great value in turning the attention of the day school pupils to the church. Admission should be by a free ticket secured by attending Sunday School. Each Sunday School pupil may bring one day school pupil as a guest. Educational and wholesome films for children should be shown.

3. Organize an active membership campaign in the Sunday School every winter. Make it worth while for Sunday School pupils to win their unchurched day school companions. A Win-One program works well in the Sunday School. Children need the stimulus of a contest to keep working for new members.

4. Then the church must become a children's church. Have all sorts of interesting events for the children all the time in the church program. For example (a) Let a junior choir furnish music for the church occasionally. (b) Put on a children's pageant now and again. (c) Sleigh ride parties, picnics, children's banquets, etc. (d) Organize a go-to-church club. Give each child who joins a card to be punched at the preaching service. Seventy-five per cent. attendance at the church will entitle the child to a quarterly party or some prize. It is simply wonderful how a go-to-church club works. (e) Or if the go-to-church club is not feasible for lack of room in the auditorium, I would organize a junior congregation and hold a regular congregational service for the children during the preaching hour. (f) In any event, I would not fail to take five minutes of the morning service for a children's sermon. Make the church a children's church and you will have no trouble about winning day school pupils for attendance.

5. When the day school pupils have been won for attendance, the work and the atmosphere of the church

must be such as to win the child to a conscious acceptance of Jesus as Saviour and Master.

The following program of child evangelism works well: (a) The pastor should call together the teachers of children and impress upon them the importance of winning each child for Christ. Then he should give them a series of lessons on child psychology and child evangelism. (b) There should be at least two special seasons during the year for decision day. The whole atmosphere and spirit of the church and all prayer should then be bent to the one purpose of definite decision. (c) Then the pastor should organize special classes for the pupils who thus unite with the church. He should teach them carefully in the doctrines and rules of the church and in Christian living. This kind of program will yield abundant harvest in souls.

There are many other effective methods for winning the day school pupils. Whenever possible, the pastor should avail himself of the opportunities for teaching in the regular Bible school hour of the public school. Many communities give regular credit in the school curriculum for religion taught by the pastor in the church or in the school room. The vacation Bible school also has in it vast possibilities for the winning of day school pupils for Christ and the Church.

GEORGE MECKLENBURG, AREA SECRETARY,
Helena, Montana.

7. The College Student.

There is need of the fundamental and initial conviction on the part of Christian mothers that the college student can be won.

Years ago I heard a famous college dean say that the average church is especially puzzled by two classes of people, the discharged convict, and the college student.

The conclusion is often reached that the latter is exceedingly difficult to win to Christ and His program.

The heart of American college youth is sound. Their response to the noble idealism of Christianity is quick. This is evidenced by the fact that there is a far larger percentage of college students in the church today than were in the church a generation ago. "The field is white unto the harvest."

The discussion falls under two heads,—The Message and The Method.

I. The message is important whether it be through public address or through the intimacies of private conference. The interpretation of Christ to college students must be made through a keen and sympathetic understanding of later adolescence. There is a gospel for youth just as there is a gospel for age. One must, therefore, know youth, its growing pains, its idiosyncrasies, its contradictions, its passions, and its dreams if one is to win youth. One must also know the peculiar and noble ministries of the youthful Master to youthful disciples. Jesus attracts with compelling power those who may be described in the Psalmist's words "Thou hast the dew of thy youth."

If one is asked "To what kind of message do college students respond?" I should name the following specifications at least:

1. One must speak in the vocabulary of the generation in which the student is living. I do not mean in the slang of his day but with the words which are the living symbols of his thought, and which take their significant meanings from the depths of his present experiences.

2. One must speak with direct, forthright, transparent sincerity which goes to the point immediately without needless circumlocution.

3. The college student does not like to be preached *at*. He likes to be talked *with*. "Come now and let us reason together." He likes to bring his mind to the great debate, but his heart is there too with ready response to sound sentiment and genuine feeling.

4. The college student needs and appreciates re-statements of Christian doctrine and direct speech on practical problems of conduct which touch both his individual life and his social relationships.

5. President King was right when he said that the American college student asks three questions of his time—

“What are you trying to do?”

“How far have you got?”

“Where can I help?”

He wants to tie into the program of society somewhere. He wants a *doing* religion. Nothing grips him like the heroic and romantic program of Christianity for the making over of all our human relationships according to the purpose and will of Christ. He is willing to dare and do for this great end. Herein is the hope of society.

II. I put in the second place the organization which is necessary to win college students, because organization is secondary and never primary. It is, however, important. Passing by many other details which are matters of common knowledge, I have time within the limits assigned me to mention only two:

1. Social solidarity is nowhere more in evidence than in our colleges. We must study, therefore, the winning in a sound way of the public opinion and support of the dominant groups and communities within the college world. Like the rest of us, the college man is a social being and the winning of the support of his social groupings multiplies many times the chances for winning the individual himself. While on the other hand often the only way to capture the grouping of the college world is through the hard, slow process of capturing, individually, significant and powerful students who in turn sway the tide of social feeling and purpose in the college.

2. There must be careful and intensive training of students to work for their fellow students. This is necessary, whether the process is the slow one of winning here and there a recruit for Christ against indifference and

even opposition, or whether the college climate is favorable and the current toward Christian discipleship strong. The student may not always complete the winning of his man, but for the largest success, he must be found somewhere in the process.

REV. JAMES C. BAKER, PASTOR,
*Trinity Methodist Episcopal Church,
Urbana, Illinois.*

He who would win the college student to Christ and the church confronts a twofold problem. He must define his goal and determine and master the conditions of reaching the goal.

The following is suggested as a fair and comprehensive statement of the goal: "To win the student to Christ is to lead him to accept Christ as his personal Saviour, to profess allegiance to Him, to make practical and concrete acknowledgement of Him in motions of mind and heart and in terms of conduct, to make dominant in all relations and activities the motive of service, to love God in terms of loving men and excellence wherever found." This goal for the student is, of course, identical with that of any person won to Christ and the church.

There are other demands, which, while common to all, call for special consideration in the case of the student. When he leaves home he largely leaves the world in which his experience has been organized, with its traditions, habits, appreciations, and supports and enters a new world demanding adjustment. He needs assistance in making this adjustment so as to retain all his previous moral and religious culture and to start in promise of greater development. He must largely exchange the old external supports for others. Especially is it necessary that he give larger place to the moral support of inner appreciation,—the support which comes from perception, appreciation and relish of moral and religious excellence.

This finds its highest fruition in habits of mind and modes of conduct which make the knowledge of excellence, truth, and right the ground of obligation and loyalty. The student needs to be trained and disciplined in a discriminating regard for moral and spiritual values and to be developed in sustained enthusiasm to embody these in character and express them in conduct.

The student challenges the wisdom, devotion, and skill of professor and pastor to help him to reconstruct his universe of thought so as to retain God at the center. He gradually grew into possession of his old system in which forces act and react in certain more or less definite ways and God, in some way not very close, presides over all. As he pursues his studies he soon discovers weaknesses and imperfections. A new system is not optional. He needs the sympathy, direction and help of the consecrated, and if possible sanctified, Christian scholar in the necessary task of reconstructing a new universe of thought in which God as manifest in Christ will have central place and clearly harmonize with all other elements and forces.

In his development the college student is at the point where he is strongly, and in many cases hopelessly, inclined to challenge the validity and value of rites, ceremonies and institutions. In discovering that historic rites, ceremonies and institutions are not essential, he is in danger of abandoning all forms and of undervaluing all institutions, especially the church. He must come to realize that rites and ceremonies are but visible language and that their value consists in what they express. Then he must be lead to find new content for historic forms and symbols in terms of the thought and ideals of his time. He must be effectively related to the church as an institution to serve the Kingdom of God.

The statement of the goal in large measure suggests the means of achieving. The worker with students who keeps the goal clearly before him will find ways of effective service. A few suggestions, however, stand out prominently for all:

1. The worker must be that to which he would win the student. There is no substitute. This lacking, nothing else can win.

2. He must be a man of positive experience and conviction, and this must be naturally and clearly manifest to the student at all times and in all relations.

3. He should cultivate the skill and habit of leading the student from any starting point to Christ.

4. In all discussion and teaching he should leave every question with positive emphasis. If the child concept of God is lost a new and better must be put in its place. So also other great values.

5. Moral and religious values and interests must be made to stand upon their own merits. The moral and religious appeal must never be secondary or subordinate to something else. To make some "stunt" the attraction with the moral and religious in a back seat is a gigantic blunder. We can never win with a jazz program.

6. All effort must be in the mind and spirit of prayer.

REV. SAMUEL A. LOUGH, PRESIDENT,
Baker University,
Baldwin, Kansas.

8. Personal Work.

The way to dig a ditch is to dig it. The only way to do personal work is just to go out and do it. There isn't anything mysterious about it. No hidden secret. No patent device. Where there's a will, there's a way. The Methodist Episcopal Church has talked and talked about personal work but it has been mostly talk. What's true of the people is true of the preacher.

I know a Methodist preacher who last year won, on an average, more than one person a day,—mostly men. How did he do it? Why, he just went into the men's homes and offices and frankly told them why he had come, and expressed his surprise that they had postponed the most important and profitable thing in the world so long, and he got nine out of every ten. He expected to win. He

went to win. He believed he could win. He believed he would win. Ah, there's the rub. We don't believe we can, and we don't believe we will, and we mostly don't.

Two years ago I walked into a man's home on his seventy-eighth birthday, and, looking into his face frankly, said to him, "Mr. Cofrode, the Lord has sent me for your soul." He was a great Daniel Webster-looking man. With tremendous emotion he turned and called to his wife, "Mother, Mother, you know how we have always entertained the Methodist preachers, but this is the first one that ever came after my soul." Of course I got it. I went after it. I expected to get it. A few weeks ago I was told on the phone that Mr. Cofrode was dying and wanted to see me. I hastened to his bedside. He could just whisper, but he said, "Doctor, I could not die without again thanking you for coming that day after my soul."

A year ago I wrote to one of the most prominent business men in the East, expressing great surprise that he had let such an important matter slip along until he was fifty-six years old. I frankly told him I had to see him about it and put it up to him to name the time and place. I waited two weeks for an answer. I just began to think he was going to ignore my letter when a letter came, saying, "I haven't answered because I have been sweating over your letter for two weeks. You are the first man that ever frankly faced me with myself. I shall be more than glad to spend tomorrow evening with you in my home." Of course I got him. It is the holy daring that does it. If we dare we will do. How to do personal work? Why, just go out and do it.

REV. ELMER ELLSWORTH HELMS, PASTOR,
*Trinity Methodist Episcopal Church,
Los Angeles, California.*

9. Business Men.

A successful soul winner of men must come, in his Christian experience, to realize the value of a human soul. When he appreciates its value he will be willing

to pay the price for the prize. The estimate must be, in some degree, like that of the Master's when He gave His life for the world.

Having come to realize the worth of the souls of men, we are, to a great extent, ready for their conquest. First I always let my dealings with business men be on that high plane that will compel them to respect my calling as a minister. I do not allow them to think of me as an object of charity. I have never even allowed the business men who have served me, to discount the price on goods purchased from them. If I want money I can raise more by refusing their discounts, and then going to them with a worthy proposition and asking them for a liberal gift. That, to my mind, is the correct method of getting even their financial support.

This is all part of my story of how I won seven business men. I entered the store of a very fine business man and purchased a bill of goods. When I went to settle for the same, he said, "We always give preachers ten per cent. discount"; but I did not let him discount the preacher. My answer was, "I am not an object of charity, Sir I can and desire to pay the price you charge others." He looked me straight in the eye and said, "That suits me. When you need any help for your church, come around."

He was a wealthy man, and the key man in the community, but he was not religious. That day, however, he opened the door of his life, and I started then and there for the conquest of his soul. I placed him on my prayer list with six others, his name standing first. I knew that if I could win him the others would follow. I told no one that I had these seven men on my prayer list.

To win a man such as I have described you sometimes must travel a long way, and keep at it a long time. I made it a part of my business to call upon him frequently; but never took much of his time. I became interested in his business, and this interest was genuine. I discovered how I could render him some very valuable service, I set myself to it and succeeded. He was very grateful, and

at once took me into his confidence, and told me many things about his personal life, as well as about his temporal concerns. Many times he told me, "You are the only man with whom I have ever talked over my personal experiences; and to no one else have I ever told my business affairs."

In this venture several other doors were opened into his life; but I kept in mind all the time that my one purpose was his salvation, I was seeking for admission into the door of his soul.

I did what I could for the others. I diligently watched for opportunities. I even went so far as to make opportunities to help them. I met them in their places of business, in their homes, and sometimes I met them in my home. They were always on my heart. This relation continued for almost four years. These years had brought me to that place where I loved these men passionately. I yearned that they might have the fulness of life. I knew full well that the day was soon coming when I must ask them definitely to surrender to Christ. I did not want to make a mistake, it would be fatal. One must be "Wise as serpents, and harmless as doves." My key man must be won first.

One morning, bright and early, my friend, the banker, called up and asked me to go fishing with him. Of course I accepted. All that day as I was in his company, I prayed and watched carefully for the opportune moment to ask him to become a Christian; but that moment did not present itself. A few days later, however, it did come. I was sure that I could and would approach him and he would accept my proposal. I walked over to his home. He met me at the door and asked me in. When we were seated alone in his parlor, I got right down to business, and began by saying:

"I came to see you on important business."

"I am glad you came," he said, "what is that business?"

"I have talked with you about banking, farming, merchandise, lodge, and everything concerning the good of this

community, but there is one thing I have never mentioned to you."

"What is that?" he asked me.

"Your personal relationship to Jesus Christ."

"Well," said he, "do you know I have been expecting you to do that for some time."

We knelt together in his home and in a short time my heart was running over with joy and his heart was full.

This was Thursday, the second week in June. I said nothing about what had happened. I saw the other men, talked with them about the church, invited them to be present the next Sunday morning. They were there, so was my friend. It was not hard for me to preach that Sunday morning. I had a really "good time." When I had finished I said,

"If there are those here that wish to come to Christ this morning, and unite with His church, come while we sing."

We had no sooner begun the hymn when my friend, the banker, started down the aisle. It is impossible to describe the thrill that swept over that congregation! A moment later another man arose and came forward, then another, and so on until all of my seven men were kneeling together at the altar. We sang and prayed and sang again. The church wept for joy. The revival was on.

REV. D. E. KENDALL,
Philadelphia, Pennsylvania.

10. Leaflet Literature.

The leaflet as tract, letter, pamphlet, has been signally used of God. Our Bible is a bundle of booklets. The wonderful letters of Paul are leaflets. Wyclif was the great medieval pamphleteer and Wesley scattered cheap but good literature far and wide. So today we may well give heed to the production and use of this form of winged messengers of the truth.

The leaflet is brief and cognant. "*Much* reading is a weariness of the flesh." The treatise will not be read

by the busy man of the street. But the pamphlet, well-printed, with its pat, pointed putting of the truth will win its claim for ten minutes of time.

The pamphlet is a printed page. The spoken word, if the ear be unattentive, dies away and is lost. The printed word can patiently bide its time, and catching the glance of the furtive eye, lay claim upon attention. Professor James tells us that seventy-five per cent. of the people are eye-minded while twenty-five per cent. are ear-minded. The leaflet makes its appeal through the eye.

The tract is eclectic. The best thoughts on the highest themes, produced by many minds, are herein recorded. Dean Beebe helps me answer the question, "What Does It Mean To Be a Christian?" Harold E. Wilson describes for my people, "One Hundred Per Cent. Christians." S. D. Gordon tells "How Praying is Done." Harry Emerson Fosdick re-inforces my ministry by putting it in black and white that the basic modern need is "The Sense of God's Reality." I want very much that some other friends of mine write out plainly from the modern Christian viewpoint tractates on "Religion in the Home," "The Lord's Day and How Best to Use It," "The Bible for the Common Man," "Lip Purity," "The Function of the Church," and many other themes so that my spoken word may be augmented by the printed page.

My pamphlet multiplies my service. It can go where I cannot enter. When folks are out then my call has been in vain. But all the facilities of the Nation's postal system conspire to help my pamphlet. It is carried to the home, gains admission, and then stays around till they return. My pamphlet is more patient than I. It is never in a hurry. The master of the house may not read it today, but tomorrow it will be just as bright and cheery, still waiting.

Then my pamphlet can speak to all the people of the house. It has plenty of time and is ready to repeat its message just as often as it can get a reading. And it is a personal and private talk it has with each person, too.

And my pamphlet can go to all the homes of the parish on the same day. Here is my constituency list. My secretary can prepare everything in advance. Then on the given day they speed through all the channels of the postal system to all the homes and there is a kind of communion of thought. I may take advantage of that on next Sunday morning.

Or it may be that five hundred bright-eyed and eager co-workers of my Sunday School, or if it be for some smaller special group, my Camp Fire Girls, or the Knights of King Arthur, will be enlisted to deliver the leaflets. The sick, the detained, the aged, are thus reached and home and church are closely bound together in a holy partnership.

Or that convenient table in the vestibule serves us well. There very quietly and without disturbing at all the service of worship the leaflets will wait. Then as the people begin to pass out at the close of the service they all politely but persistently plead "Take me home with you today; I have something I wish to say to you." And many hear that mute voice of the tract and comply and are blessed.

Yes, there is a large sphere of usefulness to be filled by these leaflets. It has taken long centuries for the race to evolve a language and many other long centuries to reduce this to writing and still other long centuries to invent the modern printing press. Are we not grateful enough and wise enough to use the great agencies which have been procured at so large a cost and are now at our disposal? They will not take the place of the living voice, the flashing eye, the aroused personality in direct appeal, but they will wonderfully help in our work.

In evangelistic effort these pamphlets are especially effective. The spoken appeal has made a strong impression. The hearer goes away from the service almost persuaded. But the distractions without begin to dull the impression received. Then the tract which was taken home joins its force in the battle to win a will to the final decision for God. It goes with the reader

into the silences of his own room; it stays with him; it continues the appeal. The decision is made and angels rejoice.

May our beloved church perfect and multiply its leaflet literature that we may have one more mighty agency for winning individuals to Christ and the church.

REV. WALTER HEALY, PASTOR,

*St. Paul's Methodist Episcopal Church,
Lynn, Massachusetts.*

Leaflets as leaves of life for the healing of the nations have not lost their efficacy. Every propaganda movement in its aggressive period makes great use of the press. Luther, Wesley, Baxter, Moody, were tract specialists, and the story of leaflet literature in the promotion of revivals is almost the history of revivals themselves. Every revival with which God has blessed my ministry has been characterized by an intensive campaign of leaflet distribution. In preparing for special meetings I have gone into Junior League or Sunday School, distributed a leaflet like "Why I Go to Church on Rainy Sundays," by Frances Ridley Havergal, or "How to Make Your Pastor Succeed," by Bishop Fowler, or "Get Rich Quick," by J. B. Mann, or "Begin Now," by Jesse L. Hurlbut. I have put a copy in the hands of every boy and girl, offered a book, Bible or hymnal, as a prize to the one who would get the most people to read that leaflet aloud to him during the week. I gave them a long card with the words printed at the end, "We, the undersigned, have read the accompanying leaflet. Name....., Address....." I have had in Newark, New Jersey, twenty thousand names and addresses of persons who had read my leaflet and found at the bottom of each page an announcement of the revival service then on, with an urgent invitation to come. I tried this on country charges, in towns and in the city appointments. I never knew it to fail to awaken an instantaneous interest. The community is always in-

terested in the efforts of childhood to ask religious questions or to do Christian work, and no one would turn a deaf ear to a child's request, "Won't you please read this leaflet to me?" I have seen a man climb down from a load of hay and stand, six feet tall, in the middle of the road, with a little six year old looking up into his face as he read to her this message from our church.

When I went into the prohibition movement and took charge of the street campaigning in many western states and assisted in local option campaigns in many a dozen cities, it was natural to utilize this method developed in my pastorate to get our arguments before all the people. I remember going to Fort Smith, Arkansas, to help in their fight for prohibition. There were fifty-six saloons. I had but a single day, Sunday. I distributed in fifteen Sunday Schools our leaflet "Is it right?" offering my book, "Dry or Die, the Anglo-Saxon Dilemma," in each Sunday School to the one who secured the most readers that week. They were to report the names and addresses the following Sunday to the superintendent, who presented the prize. We got thirty-four thousand names and addresses, and of course the town was ours. The leaflet was unanswerable, its appeal to heart and conscience irresistible. I spoke that day in five Sunday Schools, two morning services, two opera house meetings, one for men the other for women, three street meetings down in the saloon section and three night services, motoring rapidly from one to the other, but it was the leaflet that electrified the town and gave me such throngs for my final services. This method will work wonders in an evangelistic campaign and prepare the ground for a still hunt for souls.

I have taken leaflets that presented subjects thoroughly, had them distributed in my congregation as the people went out the door, mailed them to absentees and strangers, with the announcement that this leaflet would be the subject of discussion at the mid-week prayer meeting. Some of the leaflets on Christian stewardship, the needs of the world, the advantages of tithing, the calls for

service that the Centenary gave to the church, some of which are still piled up in unopened packages on the shelves of churches and pastors' studies, could be utilized now in an educational campaign that would double and quadruple the average prayer meeting, if systematically followed as chapters for study classes.

I have seen indifferent worldings convicted of sin, anxious souls converted to Christ, absentee church members enlisted as regular prayer meeting attendants, stingy dodgers of church obligations made conscientious tithers and liberal Christians, narrow saints broadened into world citizens, studying their missionary obligations, all through the use of the right tract handled in the right way at the right time. To many men it is an unused asset. The means are now in our hands, the method is easy and the fields are white unto harvest.

REV. CLARENCE TRUE WILSON, SECRETARY,
*Board of Temperance, Prohibition and
Public Morals.*

V. How I Conduct My Revival Meetings.

1. Training.

Definite training should begin at least two weeks before the date set for the beginning of the revival meeting. The whole church should be called to prayer, and a schedule of district meetings arranged. The Unit System provides the convenient machinery to make this work effective.

All workers should be urged to prepare special prayer lists, containing the names of those toward whom they are led to direct their major efforts in prayer and solicitation during the meetings. It is helpful if such lists are also handed confidentially to the pastor. Constituency lists, composed of the names of all those in the community for whom the local church should be held responsible, should be provided for all the workers, and

some distribution made by which each name will be remembered in special prayer.

It is desirable that a group of personal workers be organized, and trained for the intensive campaign. This delicate task requires the most consecrated lives,—the very heart of the church. The Unit Leaders, and their committees form the natural membership of such a group, but all so engaged must be passionately interested in bringing souls to Christ. It is greatly helpful when each worker is furnished with both alphabetical and street lists of the entire church and constituency.

Whenever possible, at least one meeting of all the officials, including the officers of every organization, should be held, with a view to getting the entire officary of the church committed to the movement and personally related to it, not only individually, but in their representative capacity as well.

It is vital that a choir of volunteer singers be organized under competent leadership, and that they feel the importance of their contribution to the work. A good leader of congregational singing is a necessity.

As an evangelist, who was a pastor for twenty years, I feel the wisdom of using only the tools I find in the local church, rather than to import special machinery for the revival. In some cases this means a serious handicap to the evangelist, but it is the same as that under which the pastor must work throughout the year. The test of the evangelist is what he leaves behind him, not what he brings with him and take away. A temporary gain in equipment is sometimes a permanent loss. The local tools should be fused in the fires of the revival and tempered for use in the continuing work of evangelism. A real revival will bring every department of the church face to face with its evangelistic responsibility, and enlist it therefor.

It is well to give sufficient publicity to the pre-announcement of the meetings to attract attention and arouse interest. Banners before the church and in conspicuous

places, attractive cards, both for display and distribution, newspaper space, will all help to this end. The best publicity is the church at work, praying for, and talking of the coming campaign.

Pre-arrangements should be made with other agencies, such as neighboring churches, Christian Associations, etc., for all possible co-operation. Effort should be made to arrange auxiliary meetings in such places as the public schools, factories, shops, etc., and wherever considerable groups are gathered together. It is often possible to bring such groups to the church, by special invitation.

The period of the revival is one of intensive, sustained effort. It is the actual battle, in which the local forces of Christ are at handgrips with the enemy of souls, and where the last inch of steel will win the victory. Everything must be subordinated to this end, while the engagement continues. Things otherwise permissible become traitorous if allowed to interfere. This is the function of the revival, rightly understood. The revival is evangelism engaged in actual fighting! The singing, the praying, the preaching, the after service, must ring with this intensity. I like to use the altar in my meetings. It becomes the rallying point.

The altar service is the "close in" part of the whole engagement, and I believe that Methodism cannot afford to do away with it. It is a distinct part of all my meetings. All the preceding parts of the service should contribute to the decisive moment when every heart is placed under the definite necessity of accepting or rejecting the Saviour, then and there. I find it best to call both the saved and unsaved about the altar together,—to make the invitation inclusive; for, when the church is seeking its own spiritual victory, it will find others close upon the heels of its own confession. I know of no other way so royal, by which sinners shall be brought to Jesus, as the path of prayer, which we travel upon our knees!

I always stress a rally service for the Sunday School and young people generally calling it "Christian Decision Service," usually well on in the meetings. Practically

whole Sunday Schools have thus been brought into the church.

It is usually desirable to hold afternoon meetings, which are always a blessing to the revival. At such times I talk on such subjects as: "The Holy Spirit," "Prayer," "Personal Work," "Religious Problems," etc.

Personal visitation during the revival cannot be omitted.

After the revival is the period of critical adjustment. My plan includes an after revival meeting of the church officials and organization leaders, to organize the victories won into the life and work of the Church. The revival is never an end in itself, it is merely an "action" in the campaign of continuous evangelism.

REV. GEORGE HUGH BIRNEY,
East Cleveland, Ohio.

2. The Invitation.

The invitation at a revival service is the most delicate task that the writer ever undertook. Men will agree that there is a God, what the church ought to be, and that right or legal justice should be dominant in the community. But to repent, believe, accept, and take this God and His Son Jesus as their personal helper is another matter.

1. There is little use to invite an expression in the meeting until the evangelist feels that some fruit has been produced. One cannot sow peas and have peas for dinner in three weeks. The meeting must ripen. To invite early and fail sometimes dampens the meeting.

2. Usually one should give the invitation on the flood tide of his sermon. If he drops his effort and in a sort of apologetic tone gives the invitation, he may rest assured no one will come. If a single loop hole is left the individual will jump through it. Men do not usually find God alone. They need almost to be driven to God. This is a delicate time. No one should leave the room. The invitation song and the personal workers should be

ready. The fruit for that evening should be plucked and the meeting dismissed, not prolonging it too long.

3. There are a variety of ways of extending the call to Jesus. A crowded house will call for the evangelist to work on "high." The rainy night may call for a quiet invitation. Let us not discount the rainy and the Monday evenings. If the audience is stiff and hard to loosen give a broad invitation, yet meaning something. The first decision is the hard one to get. People are timid and wish to see how the community will value the meeting. The writer has often given an invitation like this. "All who believe the Bible and that there is a Heaven and they really intend to go there come forward." Almost all people, church members included, will come. Then in personal conversation many projects for the Kingdom are spotted and often outright decisions made. But the most satisfactory call after the meeting has progressed for sometime is to adhere to an out and out stand where men are ready to come out alone, come to the front and by word of mouth openly declare on the side of Jesus. This is the final test. The matter of religion must be brought to white heat. I usually take the conservative side for five nights to size up the community. I preach the Love of God. Jesus as a Friend of Men. If it is a community open to the Word I use this theme mostly. If they are moss-backed sinners, dyed in the wool, they need the John The Baptist and Elijah type, and they get some of it.

It is a great work. Be earnest, be sincere, be natural and expect people to be converted and they will be.

REV. JESSE W. DEES,
Cambridge, Massachusetts.

3. The Altar Service.

It is always my plan to arrange a number of things to lead up to an altar call. Among the most important are:

1. Two prayer circles: one for young men, the other

for young ladies, to be held preceding each evening service.

2. Sunday School teachers inviting their pupils, praying for them, and personally interested in their public stand for Christ.

3. The sermon leading up to the call. The first appeal always to be made by the one who preaches, after which it can be re-enforced by the pastor.

I always make the appeal direct. While the choir sings invitation hymns, the congregation standing, I first ask those who are members of the Church and do not feel satisfied with their experience, having grown cold in their love and service for Christ to come to the altar. Perhaps there are some office-bearers and teachers who feel a need to come.

Next I appeal to those whose membership has lapsed. Those who have moved into the community and have drifted away from the church. Perhaps they were once workers, but are now cold in the service. Urge them to come and reclaim Christ and begin service in the Kingdom.

My appeal goes out to those who have committed sins of omission and commission to come. Now is the time,—delay not. Come for the sake of your home and children, parents and loved ones; for the sake of the community, neighbors and friends; for the sake of the church and the Kingdom. Come, for your eternal hope is at stake.

I do not usually make the call until after I have preached several days. While I am making the appeal, now and then I ask the musical director or some member of the choir to sing a verse or two of some touching hymn like "Almost Persuaded." Members of the prayer circles, having been instructed in personal work, are out in the congregation making personal appeals.

I close the call by inviting every one in the house to move as near to the altar as possible while we go to prayer. While all eyes are closed and every head is bowed, I ask for uplifted hands for prayer. Then the prayer service begins, during which time I join four or

five persons selected to instruct the penitents urging them to take the following steps to the Christian life: Faith, Repentance, Pardon, Promise, Service.

After a hymn service of consecration at the altar and a free expression of satisfying joy, we rise and proceed with a testimony or witnessing service. I urge seekers to come again if not satisfied, and still again, until peace fills the soul, and then go out and seek others from day to day as the meetings go on, thus soon realizing that Christian service gives the utmost joy of life.

REV. EDMUND MARK LEWIS, PASTOR,
*East Glenville Methodist Episcopal Church,
Cleveland, Ohio.*

The altar service is a vital matter. It is the one service to which all other services have led the way. It is the moment when we confidently expect the seeking Saviour and the seeking sinner to meet. It is the moment when the penitent may reasonably expect peace according to the Scriptures. A moment so freighted with possibilities should be approached carefully and should not be concluded until the object sought is attained.

The setting of the altar service will influence the minds of the seekers. Hence the advantage of having about the altar the representative members of the church. Business men, educators, teachers, and natural leaders, form an excellent background for an effective altar service.

While there may be a general plan for conducting such a service, to suggest that it should always be conducted after that plan would be to err. What I would do this evening, I would not of necessity do tomorrow evening. What I might request in one service, I might not request in another. It is just here that the great tabernacle meetings fail. And a tragic failure it is! In the white heat of enthusiasm, after a street parade, with bands

of music, red fire, etc., a gospel sermon is preached and many persons are persuaded to come forward and take the evangelist by the hand. They are seated on the front seats. They recite in concert a certain confession. They are briefly addressed and then dismissed. They go their several ways with good intentions but with no satisfactory experience of the grace of pardon. If at such a critical time the entire company of seekers could have been directed to an "inquiry room," there to be met by judicious men and women skilled in the Scriptures, many communities would not at this hour be suffering from the depression and dearth which usually follow such movements. An intelligently conducted after-meeting or altar service would have meant the saving to the Kingdom many persons who are now farther away and more difficult to reach than they were before coming forward with the multitude.

What the altar service means to one it does not necessarily mean to another. To some it is a place and a method of confessing a Saviour already found. To another it may mean the closing out of the life of rebellion against God, and the beginning of the new life in Jesus Christ. Hence to proceed intelligently with any such service it is most desirable to know the state of mind of the individual seeker. This can be ascertained by judicious men and women in quiet conversation.

To some, the object of the service may be accomplished in sixty seconds or less. To others, a much longer time must be given. May I illustrate this by briefly stating two cases:

1. On a Sabbath evening at the close of the sermon, a young man came to the altar. I knelt opposite him and the following conversation was engaged in. "William, have you come forward to confess Jesus Christ?" He replied, "I have." "Do you now accept Him as your Saviour?" He replied, "I do." "Are you perfectly satisfied that He accepts you as His disciple?" He replied, "I am." It was as brief as that. That young

man is now a most efficient minister in the Philadelphia Annual Conference of the Methodist Episcopal Church.

2. About three years ago, at the close of an intensely evangelistic hour on a Sabbath evening, I noticed a gentleman arise from the rear seat of the auditorium and start for the door. Just then I issued a challenge that halted him. He hesitated, turned and came to the altar. When he knelt at the altar, he said to me, "As I was about to leave the church I heard you say 'It is cowardly for any man to leave this place at this time without he has a compelling reason.' I am not a coward, however I do not know that my coming to the altar will do me any good." He was a gentleman of fine intellect and excellent manners. I knew that there would be a battle royal. He did not argue. He was willing to be led, but had no confidence that the way which I was endeavoring to point out would lead to the desired goal. On our knees we talked it out across the altar. The conversation was sufficiently loud to be heard by every person in the auditorium. I promised him that if he would seek the Lord I would not leave the place until he had found Christ a real Saviour. He accepted the challenge and the battle continued. I dismissed the congregation, for the hour was getting late. No one moved. At length the man having complied with, and assented to, all that I had asked of him, said that he would detain us no longer, but that he would go his way and trust God for a suitable revelation of the grace of pardon. On the following Tuesday the gentleman telephoned me stating that the whole matter had been made clear to him, and that he was in possession of the peace of God. This man is now an ardent Christian and a trustee of an important Methodist Episcopal church.

There is no stereotyped method of conducting an altar service, but certain suggestions may be helpful:

1. Call upon certain persons to pray during the altar service. A general call for "someone" to lead in prayer, may beget confusion, for some have zeal without knowledge.

2. Quickly and quietly ask some discreet person to lead a certain seeker. Otherwise some person not skilled in this important matter may confuse the seeker.

3. Have the entire company sing softly such hymns as "Just as I am," "I am coming to the Cross," etc. At a certain stage of the service hymns of the type of "O happy day that fixed my choice," and "'Tis done, the great transaction's done," will help.

4. At some time during the service, marshal choice texts of Scripture, and with deliberation use them.

5. If you are persuaded that real peace has come to the seeker, a word of testimony from the new disciple will help him, will hearten the older disciples, and will awaken desire in, and deepen the conviction of the unconverted.

REV. THOMPSON W. McKINNEY, PASTOR,
Methodist Episcopal Church,
Coatesville, Pennsylvania.

4. The After-Meeting.

The success of the "after-meeting" depends in large measure on the preparation of the previous meeting, and the preparation previous to the previous meeting. People are not herded into the Kingdom. And the value of any attempted stampede may be seriously questioned. If the pastor knows his constituency and if he has been planning and working definitely for certain individuals, he knows quite well who to expect when the call is made for decisions. True, the response of the prepared ones will often have a persuasive influence on others who are seriously minded, but three-fourths of all who make public decision, have been practically committed in previous interview.

The "after-meeting" I have tried to conduct in a way befitting the particular class to whom I appeal. If it is Sunday School pupils and I appeal to them as on Decision Day, the invitation is tempered by the knowledge of

individual needs and desires as revealed during the two weeks previous. For it has been my plan to meet from one to three classes at different hours each afternoon during the two weeks preceding Decision Day. The class will come after the close of the public school, in company with their Sunday School teacher, to the pastor's study for a class conference. In a friendly way, we learn the status of each member of the class and then kindly but earnestly press for immediate decisions. We then have prayer together, the teacher and each of the pupils who are Christians, leading, closing with prayer by the pastor. The plan for the public Decision Day is then explained and their pledge of co-operation given.

Teachers of course are with their classes in the Decision Day service. Last year I put the following proposition: "Every boy and girl under twenty years of age already a Christian and a member of the church, stand. All over twenty who are Christians and members of the church, now stand. Those who will today make the independent choice of Christ as their Saviour and declare their purpose to follow Him, stand. We are not seeking for a mass movement. We want you to make this stand thoughtfully, prayerfully, and independently." All thus deciding, were then asked to meet the pastor and teachers at the altar, where, after explaining the meaning and significance of their action, they were requested to bow for a season of prayer. The superintendent and two or three teachers were called upon to lead. The pastor closed with a consecratory prayer which all at the altar repeated after him sentence by sentence. The names of those who made this public profession were then enrolled for training in the preparatory membership class. The pastor then met this class twice a week for a period of seven weeks when the candidates were baptized and received into full fellowship.

When the "after-meeting" is conducted with the thought of the appeal being to another particular class such as young men, the method used may be very different; and perhaps the pastor will never use for the second time the

exact form of approach or appeal. Wisdom and love and resourcefulness are all essential requisites to the soul winner.

At the conclusion of a series of addresses to young men last winter I called for a public committal to the Christian program. A generous response was given. I pressed the claims of Christ and of the rebuilding of the world upon their consideration. I requested that all who would give recognition to Christ's first claim on their lives, and would hold themselves in readiness for the "Whenever, Wherever, Whatever," challenge to meet me at the altar for a consecratory prayer. The altar, which extends across the church was filled with young men only. Many of these had made previous decision, but others of the number for the first time found their way to Christ and to a definite allignment for Christian service.

In the regular Sunday night services as well as in special meetings we seldom allow the meeting to close without opening some door of approach for inquiring souls. Frequently interested ones are asked to tarry after dismissal of the audience, for a personal word with the pastor or certain designated men or women. Timid persons, or those with prejudice against making a more public decision, find this the more natural method.

Emphasis is frequently given to the fact that the door to the pastor's study is ever ajar to perplexed or inquiring persons; and here another class who shun publicity, yet who are honest in their desire to know the truth, come for conference.

Other methods familiar to all have occasionally been used in the "after-meeting."

1. The signing of cards; giving not only declaration of their acceptance of Christ, but pledging them to unite with the church.

2. Hands raised for prayer, followed usually by a private approach by the pastor or chosen laymen after the meeting is dismissed.

3. Requests for interested ones to tarry in adjacent rooms for conference and prayer.

4. A testimony meeting in which new converts or those desiring to declare themselves may be heard.

5. An old old-fashioned altar service to which seeking souls are invited together with Christian people.

6. Opportunity for those who have accepted Christ at home or in private interview in the interim between services to make their decision known.

7. A challenge boldly to avow their purpose to follow Christ by coming forward and giving the pastor their hand.

In the use of methods we have tried to keep the thought prominent that we were so to adapt the invitation to individual needs and peculiarities that "by all means we should save some."

REV. ROLLIN H. AYRES, PASTOR,
*Methodist Episcopal Church,
Fort Collins, Colorado.*

VI. How I Conserve the Results of My Evangelistic Work.

1. Following Up the "Almost Persuaded."

It is always difficult to close a successful series of revival meetings. No matter how many have been brought to decision, the lines of a good meeting are constantly lengthened, and when the meetings close there are always a goodly number who became interested and who should have come in with the new converts. They are still outside,—yet in many cases standing as it were, with one foot on the threshold. What shall be done for them?

1. Those in charge should avoid the rather common mistake of giving the impression that the failure to decide during the revival is *final*. Occasionally sermons from such texts as "The harvest is past, the summer is ended, and I am not saved," or "And the door was shut," or "Ye cannot enter now," are so delivered as to shut out

hope to those who wait until after the close of the meetings for decision. Why not close the series with a sermon on "Still there is room," or "The Spirit and the Bridge say come—and whosoever will, let him come."

2. Not only should the people understand that the door is open, but the minister himself should avoid the temptation, so common to all, to feel that having done his utmost during the special services, he may now relax his efforts and give his time to ministerial activities which do not so dreadfully rob him of vitality. *Periodicity* in winning men is a great enemy of every pastor.

3. Both pastor and prospect having come to understand that the closing of the meetings is not the end of hope, nor of effort, Christian workers should have somewhere a list, or card index, of those who are to be followed by prayer and effort, until they are brought to know Jesus Christ. If there was a list of prospects before the services began, the unreached will still remain. It is almost certain that the meeting will have run out into new families or groups, whose names must be added. There will be some entirely unexpected persons who will come to the meetings and who will be powerfully affected even by a single service. There comes to the mind of the writer three illustrations: A woman of the streets, who came once and ultimately turned to Christ; a Roman Catholic "Merry-Go-Round" owner, who sent for the Protestant minister when dying, and assured him that after one night in the special services he had always endeavored to live a Christian life; and a Spiritualist medium, sick of his crowd and heart-hungry, who came to be a most earnest and exemplary Christian. *Be sure that the follow up list is large enough.*

4. Take time to discover the cause of delay. Some people never do act quickly. In all life's work they are deliberate, or hesitating. Such cannot be hastened or religion will be a contradiction of their innate habit of life, and if so, can only make them uncomfortable. Some are suspicious of "mob impulses." When crowds are rushing in, they fear that they shall be stampeded into

something which they do not understand, or that they shall take a position impossible to maintain the steady pull of daily duty. Some have sincere doubts as to the genuineness of the conversions which are professed, and can be won only by the apologetic of the changed life in the new convert. Some few have intellectual difficulties. Others will have grave moral issues which cannot be hastily decided. *It is a safe proposition that the Holy Spirit has moved each heart to longing and that patience, with loving persistence, will win.*

5. Friendliness, shown outside the meetings, and continuing throughout the year, is a most persuasive agency. The exceeding friendliness of church folk *during the meetings*, is a frequent subject for jest among outsiders, in many cases justly so. Jesus was the friend of sinners and publicans. We must be like Him. If it does not come natural or easy, we must take ourselves in hand and *learn it. A campaign of friendliness will help.*

6. This will mean that the "almost persuaded" will be brought into such organizations and fellowships of the church as should be open to all who have any interest, even though not formally members of the church. The organized Sunday School classes, the Epworth League in its social and study programs, the missionary societies, aid societies, brotherhoods—picnics, parties, concerts, lectures, automobile rides, hikes, etc.—all afford opportunities for evangelism little realized and not enough used. To bring new persons into these groups is a most difficult task. "Cliques" have been formed on the lines of congeniality and it is about as easy to drive a wedge through an oak knot as to open up some of these closed circles. *May God help us to enlarge our social groups!*

7. The personal word of invitation must be repeated on occasion. Not the conventional exhortation to "Get right with God" or the sanctimonious wish which leaves a Pharasaic flavor, but the sincere, kind word which lets the friend know that the "almost persuaded" attitude is not final, and may be blessedly changed into the "fully persuaded" one. There will be opportunities of great joy

or of sorrow—weddings, births, deaths, success, defeat, and such like. The pastor will have occasional ingatherings when invitation should be renewed—usually outside of the meeting. *The sense of longing must be kept alive by personal invitation.*

8. The preaching services, when the special meetings are closed, must continue to have an inviting note. Sinners and “almost persuaded” people are much more likely to appreciate sermons which evidently had them in mind at the time of preparation. The preacher holds the key. He keeps alive and finally brings to fruition the seed sown months or even years before. People *do enjoy* a sermon which has a note of loving invitation in it. *“My word shall not return unto me void.”*

9. And finally, we must believe in our friend, as well as in our Gospel. The same good God made them both, and for one another. Some day what God planned may be realized, and the hesitating shall become confident, doubt shall give way to certainty, the friend for whom we have lived and hoped shall walk with us, as we walk with Christ. *Only believe!*

REV. W. D. SCHERMERHORN, PRESIDENT,
*Dakota Wesleyan University,
Mitchell, South Dakota.*

2. Training the Convert.

The training of the convert is to be determined in part by what he is and where he has been spiritually. Some have had a rich religious training and a large outlook on the things of God; others are in the fullest sense mere babes in the household of faith. The wise pastor will accommodate his training to the individual so far as it is personal. Of course, the group work done with converts can take no cognizance of the individual status of the preparatory class.

It is an ecclesiastical crime and tends to reduce a solemn service and a supreme obligation to a mere mummery for a pastor to receive persons from preparatory

into full membership without having met with them previously, to make sure that they fully understand the meaning of the vows they take in the presence of the congregation. My custom is to meet adults for a number of unhurried sessions so that we may carefully consider together all that is stated and implied in our service of reception into full membership and also that I may outline to them the genius of Methodism and the nature of her polity and practice.

In addition to the work done in classes (adults and children meeting in separate classes as a rule, and children for a longer period of time), I feel that special personal relationship must exist between the new convert and myself. I have to know where he or she is and has been spiritually. I must help in the removal of doubts and uncertainties, so far as that is possible. If the convert is in the completest sense, a mere babe with no language of the soul but a cry, then I find it necessary to impart to him, so far as possible, glimpses of the riches of grace. I set him to reading definite sections of the Scriptures, having first introduced him to each in a vital way, and check up on the ideas he gets from such study. I impress on him the necessity of being real at any and every cost in whatever expression of experience he may give in public or in private.

Then in addition to personal efforts to teach and train the convert I seek to effect some acquaintanceships and friendships between him and the right sort of active, earnest Christians, who are willing to minister as well as be ministered unto. Naturally, in addition to this, we try to induct each convert into a Sunday School class and integrate him into the life of that organization.

Finally, I am to give the convert some of his best training by having him practice the principles and precepts of a ministrant and evangelizing Christianity. The "Squeers Method of Education" set forth so graphically by Dickens is a very fine one in the development of the mind and heart of one born into God's family. The test and proof of knowledge of the things of God lies

in the doing of them. So I exhort and encourage recent converts to be busy as sowers and reapers in the fields from which they have just come.

REV. W. E. HAMMAKER, PASTOR,
*Trinity Methodist Episcopal Church,
Youngstown, Ohio.*

3. The Big Brother Movement.

A splendid way to conserve the man power of the church is through the Big Brother Movement, and this is best accomplished by organizing all of the men between the years of twenty and forty-five into a Big Brothers Band, whose chief aim should be to become Big Brothers to all of the young fellows in the teen age. This may be most effectively accomplished through the organized Sunday School class, thereby tying up the boys to the Sunday School and other work of the Kingdom.

The social functions may be so directed as to include the different groups, by giving them some prominent part, and holding them responsible for its success, as may also some of the literary programs every month.

By each man selecting a young fellow to whom he really becomes a Big Brother in companionship he cannot only greatly benefit the boy, but he also soon finds out the wonderful influence of his daily life over others, and is led to a deeper consecration that he may direct this young life to be more useful than he feels his to be.

Often the Big Brother Movement has inspired the entire local church to a more definite task, and brought whole families into the Kingdom, by showing the real "Elder Brother" in the daily walks of life.

In one church where this movement was tried out it soon inspired the wives and sisters until they organized themselves into a Big Sisters Band and became a strong factor in building up the Sunday School and the church and in gathering many into the fold.

REV. W. H. NEIL,
Chicago, Illinois.

4. Assimilating the Convert.

I conserve the results of my evangelistic efforts:

1. By pastoral visitation at the homes and places of business of new converts. No plan of conservation quite equals this.

2. Through Sunday School work. By endeavoring to get every man, woman and child to attend the Sunday School and by sending Sunday School workers after the new converts. This reveals that they are appreciated and also places upon them definite responsibility.

3. By having the Deaconess call at the homes, endeavoring to enlist their active church co-operation in every line.

4. By spiritualizing the sermon and the church life so that new converts will be spiritually fed and warmed.

5. By social life in the church, inviting the new converts to any church dinners that may be held and to every phase of social activity connected with the church life, seeking to make children, young people and older ones at home in the church family. In this connection we now have a moving picture outfit that we use on Friday nights and at the opening exercise of the Sunday School on Sunday morning.

6. By finding what the new members of the church can do and getting them to do it. We have a card that we ask them to fill out, stating what they can do in music or in public meetings or in Ladies' Aid Society or Missionary Society work or any other work that they prefer to do and pledging themselves to pray for the church work, to seek to win some one to Christ, to endeavor to attend the regular services and other affairs connected with Christian activity.

7. By using them, when possible, in the services of the church, as ushers or in taking the church offering, in helping at church dinners, in providing programs or church entertainments—in any capacity, according to their ability.

This policy results in thorough assimilation of the convert into the church life. He has personal touch; is put to work; is interested; is rendering service; is gaining friends; is developing spiritual life and is finding if he does his part, that the most beautiful association of life is found in the church; that the healthiest and sweetest atmosphere is found among Christian people, and that the service that he renders is not formal but sincere and highly appreciated.

REV. FLETCHER HOMAN, PASTOR,
*Trinity Methodist Episcopal Church,
Kansas City, Missouri.*

5. Life Service.

Evangelism has many forms of expression. Some men are peculiarly strong in winning men, others excell in reaching the youth. Others not only see men, women and young people converted but in some way they see numbers of these young people enter the ranks of the ministry or go to the mission fields or enter Deaconess work. Some never have such results.

The secret of the success of those who frequently augment the Christian forces lies in three things:

1. They clearly present the nobility of Christian work. There is a dynamic appeal in the opportunities of the Christian service today. No red-blooded young man can see the way Christian forces are reshaping the world without feeling that there is a great opportunity for investment of life. On the other hand, if the main thing he hears about Christian missions is a whining appeal for funds and workers it does not challenge him. No real strong young man can learn the story of Sam Higginbottom in China or John Washburn in Bolivia without feeling the heroic in his own soul swell with a desire to honor his Lord with similar service. "Brother Van" of Montana was a standing challenge to the best

in the young people of the west. The pastor who keeps before his people the noble, self-sacrificing work of world-wide Christianity and demonstrates the heroism of service in his own ministry will find the hearts of his young people open to the call of the spirit of God.

2. They follow up the young people who are thus awakened. This is a glorious work. A pastor who follows his revival or his ingathering with careful discussions and study classes will be blessed by great returns. The need for careful cultivation is great. A life decision is a great adventure. In making it a young man or woman needs hours of prayer and long, carefully planned conversations. It cannot all be done with a hurrah but with patient, studious, painstaking study and work.

3. They pray that the Spirit may guide them to the right young people. Many have failed because they took no initiative, leaving the first steps all to the young people. We need to "covet young men for the gospel ministry." A minister needs to pray that the Spirit may help him find the right young people for this great calling. It is as reasonable to expect guidance in finding them as to expect the Spirit to manifest the will of God to the young people. Many a pastor has been guided aright by prayers of this kind. His initiative has helped the one struggling over the problem alone.

REV. VICTOR W. THRALL, PASTOR,
*First Methodist Episcopal Church,
Dixon, Illinois.*

6. Christian Stewardship.

Christian stewardship is an important phase of evangelism. The same compelling motive stands back of both, namely, the Christ-passion for the redemption of the world. In the conservation, as in the extension, of stewardship there is a special challenge for keeping vigorous the spirit of sacrifice. In doing this we are conserving more than stewardship,—we are conserving Christianity itself.

Three things the pastor must provide for his people in the accomplishment of this,—facts, inspirations, organization. The first two are closely intermingled; all three are interdependent.

Getting the facts before a parish is largely a matter of homiletics. Never did the preachers of any age have before them for sermon construction so much of challenging material in which the problems of humanity the world over insistently call for Christian solution. With the Christian Church squarely facing the present world emergency, and particularly Methodism with its great plan for world construction, what minister can let the Sundays go by without repeatedly holding before his people such an array of facts as shall compel a sacrificial spirit. People will not give largely to causes they do not know about; they cannot give in a small way when they are constantly receiving fresh information of Christianity's undreamed of opportunities. In providing the facts the preacher is, of course, providing also inspiration for action.

But there is another well-spring of inspiration to be tapped by the minister. And here again it is largely a matter of homiletics. Never did the preachers of any age have before them such a quantity and such a quality of literature bearing on the principles of stewardship. Our own Centenary has contributed valiantly in this. The application of Scripture to present day problems in the most practicable way is the theme of all this stewardship literature. Certainly, it is here, if anywhere, that the content of today's preaching will show its advance over that of yesterday. The preacher of today has the opportunity of the ages to inspire his people as trustees of God's grace so that Scriptural truths shall work out in stewardship of time and talent, of prayer and possessions for the redemption of the world.

The pulpit is by no means the pastor's only place of opportunity in bringing stewardship facts and inspiration to his people. The preparatory class in church membership offers a most fruitful opportunity. The writer has

for some time held four outstanding "Ingathering Days" during the year,—New Year's Sunday, Easter, Pentecost Sunday, and Rally Day. From one Ingathering Sunday until the next, two preparatory classes are conducted,—a Junior and an Adult. The Junior class meets with the pastor weekly for three-quarters of an hour preceding the mid-week prayer service and the Adult Class four or five selected evenings. Many opportunities are presented in these classes for presenting world facts and Scriptural principles bearing on stewardship. Especially is this true in facing the great question they are to answer in going into full membership, "Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?"

One of the pastor's strongest allies in stewardship conservation is the church paper. The Advocates and Zion's Herald well repay all the energies a pastor puts forth in extending their circulation.

The pastor alone is not sufficient for the task of properly conserving stewardship principles in his parish. As in many other matters he must depend upon efficient church organization. First in his Sunday School he will see that the Missionary Department not only puts on a missionary program once a month in the School but he will see to it that in an appealing and a varied manner stewardship seed is well sown. His Unit System can splendidly serve this great cause. In each Unit there should be a worker whose special aim should be the advancement of stewardship interests. In the typewritten list of duties which the writer submitted to the Stewardship Visitor in each of his Units were included the following: "1. To aim to include every Church Member in the Unit and every interested adherent on the list of regular contributors to both the current expenses and benevolences of the Church, using our Weekly Offering Envelopes. 2. To seek to promote principles of Christian stewardship that giving may be based upon proportionate division with the Lord rather than the haphazard method of giving

Him that which can be easily spared. 3. To distribute any available literature bearing on Christian Stewardship." Just after an Ingathering Sunday the Church Finance Committee sends to each new member who is not already a subscriber a brotherly letter preparing the way for a visit from the Stewardship Workers in his Unit. Before the annual canvass the pastor has a splendid opportunity, not only to preach special stewardship sermons but to specially coach his Unit workers for the most effective co-operation as they do the hand-to-hand work of securing decisions.

Still one other method that the writer employs is keeping in touch in a pastoral way with people in regard to stewardship. On each parish card he has a distinctive mark indicating a tither, and an x, y, z code for indicating their Centenary subscriptions, making them clear to him but concealed from the understanding of others who may see the parish card files. Should folks remove to other parishes, even though they may not be church members, he is in a position to advise the other pastor and thus conserve the interests of the church at large.

Other ways and methods of stewardship conservation will appeal to every pastor. To give the matter careful attention is of recognized importance, for the conservatism of stewardship means the conservation of the very Christianity of which evangelism is the advocate.

REV. GEORGE E. HEATH, PASTOR,
*Park Avenue Methodist Episcopal
Church, Somerville, Massachusetts.*

7. World Responsibility.

The pastor can do no greater service for the new convert than to put before him in compelling form the total task of our Lord Jesus Christ in this world. That task is so colossal, so seemingly impossible, that only brains and lives aflame are "foolish" enough to attempt it. The

task of our Lord is two-fold: To actually Christianize the nominally Christian lands, that is, to make regnant Christ's immortal dynamic, the Golden Rule, in the lives of individuals, in the affairs of government and in international relations; and to place before the people of non-Christian lands the irresistible glory of redemption offered in Christ Jesus, our Crucified but Risen Lord.

No Christian, however devout, may hope to enter the inner circle of the Master's companionship who has not caught the significance of the words "Ye shall be my witnesses in Jerusalem (the home community) in Judea (the home land) and unto the uttermost parts of the world." It was only when our Saviour had met and mastered death, only when whatever was mortal about Him had been transformed into radiant immortality that He issued the Great Commission "Go ye into all the world and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." These are not the hot words of an enthusiastic visionary stirred by might emotion, but the deliberate, measured, calculated command of God's only begotten Son just before his ascension. That command has never been withdrawn. It is obligatory on all who name Christ as Saviour. But the obligation is not grievous. It is a joy. To be whole-heartedly identified with the World-Winner in winning the world is a heartening experience. It is the high pinnacle of peerless privilege.

Of course the new convert will begin to bring his tithe into God's storehouse. To do otherwise would be to fall short of complete co-operation. Then he will utilize the full strength of his new-found prayer life. Only Heaven's tabulating machines can compute the lifting power of the prayers of Christ's people. By means of prayer we become participators in the inflexible purpose, the ageless patience and the surging passion of our Lord. The following prayer schedule is offered as an aid in focalizing our intercession:

Sunday—America: that she may become a veritable Garden of God.

Monday—Europe: that the peace of God may be experienced in every country.

Tuesday—China: that celestial illumination which cometh only from Christ may flood the land.

Wednesday—Japan, Korea, Siberia: that the overlordship of Christ may be fully acknowledged.

Thursday—Malaysia and the Islands: that, with tropical abundance, the flowers and fruits of the Spirit of God may flourish.

Friday—Africa: that the spiritual blackness may recede before the Light of the World.

Saturday—Latin Lands of America: that the New Testament standard of Christian experience may be common in the lives of the people.

REV. TITUS LOWE, PASTOR,
Methodist Episcopal Church,
Omaha, Nebraska.

8. Guidance in Reading.

In the conserving and building up of the life of a new follower of Jesus Christ, too much emphasis cannot be laid on helping to create the habit of reading the literature of the church. For the knowledge thus secured is of inestimable value to a growing spiritual life. Not only does it give to the new convert a conscious relationship to the growth and development of the Kingdom of God on earth, it also brings him into close relationship with the successful attainment of Christlikeness by men and women of varying conditions and personalities throughout the changes brought about by the development of the centuries. It also gives that vision which incites to Christian service needed in one's own church, home, and community.

1. *The Bible.* Careful study of the Bible should be encouraged, not only for the reasons stated, but also

that the "new Christian" may possess for himself all that the Bible contains concerning the heritage with Jesus Christ that has recently become his. This study may be done in connection with the Sunday School, the Epworth League, the prayer-meeting or at home by means of daily readings. The pastor whose people are thus getting a broad background of the contents of the Bible has a congregation whose minds yield a contribution of understanding and application to the sermons that he preaches which too many Christian people are unable to give.

2. *Church History.* Church history sounds dry and uninviting. But only by a knowledge of it is the church member made to realize the greatness of the organization to which he belongs. And the knowledge obtained protects hundreds from the "isms" that recur throughout the ages as human thought swings one way or the other. Moreover, there are church histories that are so written as to arouse enthusiasm in the layman as well as in the more technically trained pastor.

3. *Denominational History.* When it comes to a knowledge of the history and work of our own denomination, too many members (and many who have been members for years) of the Methodist Episcopal Church are woefully lacking.

In one of my parishes a number of years ago, I read the exhortation of the late Methodist poet, Frederic Lawrence Knowles, that Protestant pastors give more heed to the reading of their people. Acting on this suggestion, I secured from the Methodist Book Concern the series of little books on "The Makers of Methodism." These I distributed among my Official Board, with the request that they read the one handed to them, write their name in it and return it to me and secure another. The result began to show immediately. The old recurring prayer-meeting testimonies began to have a new content. But the greatest revelation came from a young man about twenty-nine years old, a member of the Official

Board, secretary of the Sunday School and former president of the Epworth League. When he returned his first volume to me, which was "The Life of Francis Asbury," he said with great enthusiasm, "Pastor, I've enjoyed this book very much, but *I never knew before that Asbury was a Methodist!*"

But the revelation did not end there. The story was so good that I repeated it in an address to a gathering of three hundred young people, all Methodists. I thought they would be amused at the young man's lack of Methodist knowledge. But my seed fell on stony ground. Their knowledge of "The Knight of the Long Road" was as limited as my young Official Board member. There is need in every local church of guiding new converts to this knowledge.

4. *The Church Press.* A field of reading for "new Christians" that is growing in favor, and wisely so, is the denominational Church Press. For today there is neither time nor opportunity for the busy pastor to tell his people all that they should know of their own denomination. And when it comes to the work of all the denominations, he could not do it though he tramped the streets as town crier and uttered the growing news continually.

There is a knowledge of spiritual things and their practical application by the church at large that comes only by the gradual reading of articles of spiritual value and news of the general activities of the church. This knowledge is furnished in the *Christian Advocates*, *Zion's Herald*, and *The Epworth Herald*.

These publications are the channels through which pour the news of the Kingdom. Here it is that the new church member learns that his local church is but one of thousands of Methodist Episcopal churches throughout the world. He learns that Methodist Episcopal Chinese pastors and Korean pastors, and pastors to Indians, and Porto Ricans, and Hawaiians, vie with his own pastor to make clear the Gospel to a needy world

and to minister in the name and spirit of the Christ to men and women and children. He comes to understand why he was asked to contribute of his earthly substance to the support of the church. His outlook and vision broaden. The church has a new meaning to him.

And through the pages of the Church Press he attends all the great conventions, the meetings of the great Benevolent Boards, the Annual Conferences, and the General Conference of the Methodist Episcopal Church. He reads the addresses. He knows of legislation passed and resolutions adopted. He comes to have a different attitude towards that otherwise mysterious little book "The Discipline of the Methodist Episcopal Church." He discovers what books are being published by the Methodist Book Concern and other great publishing houses. He becomes acquainted with the personnel of the church in every land. John Gowdy of China and Fred Fisher of India become as familiar to him as the visiting District Superintendent or the pastor from a neighboring town. And he finds discussions of Sunday School lessons and Epworth League topics, as well as plans and methods for use in his own church. Indeed, the whole world, interpreted in the light of the progress of the Christian church, becomes a part of his daily thinking.

What a background of knowledge on which to build a life of intelligent Christian service! What an opportunity in the hands of a pastor to start all this by seeing to it that the "new Christian" begins his new life as a reader of the denominational church papers which circulate in the territory where stands the local church which won him to Jesus Christ!

5. *The Methodist Hymnal.* The reading and learning of the hymns of the church is an important part of the process of attaining growth in Christian life. All of the great doctrines of Christian faith are embedded in the songs of those who have put into poetry the thoughts and emotions of Christian experience. Just as a popular song, once learned, sings its message deep into the

thought of the individual, so a hymn, once possessed becomes ■ part of all future singing. And "The Methodist Hymnal" is a rich treasury of those thoughts and teachings which a pastor desires his new church members to possess.

6. *The Discipline and the Methodist Year Book.* The reading of these two books is also helpful to a church member. The former because of the understanding it gives of the doctrine, laws and organization of the Methodist Episcopal Church, the latter because of the information and statistics which it contains each year, bringing up to date those things which every live Methodist ought to know.

It is not an easy task to guide members of the church into such habits of reading as are indicated. But it is well worth the effort expended in trying. And with those who are just entering the fellowship of the Methodist Episcopal Church, the effort made should be prompt and persistent. Well-informed church members mean ■ more rapid approach to the day when the Kingdom of God on earth will cease to be hope and prophecy, but will exist in fact.

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